WORLD CALL

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World Call

VOLUME XXIII NOVEMBER, 1941 No. 10

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Circulation Corner

New State "World Call" Secretaries

Mrs. Carbon Gillaspie, Boulder, Colorado, has accepted the office of State WORLD CALL Secretary for Colorado. The state board has accepted a very ambitious goal for June, 1942. Best wishes to Mrs. Gillaspie that the 800 subscriptions are all garnered in by the end of the missionary year.

Mrs. O. A. Cooper is the new State WORLD CALL Secretary for Washington and North Idaho. This area has seen a splendid growth in WORLD CALL interest during the past year. In June 1940 subscriptions totalled 1092; in June 1941 they had gone to 1414; and now in a single month the July-August issue shows a total of 1518! Keep your eye on these Washington folk. They have had a state-wide campaign and are going places.

Illinois Makes History

The Illinois Planning Council representing the Christian Women's Missionary Society, Christian Education Commission, and the Christian Missionary Society has taken the following WORLD CALL objectives for the missionary year of 1941-1942:

75 Honor Roll Churches
50 Legion of Honor Churches
25 additional churches on subscription list
25 per cent increase in the number of subscriptions in each church
75 per cent of pastors on subscription list
3,000 subscriptions in Illinois

Mrs. Roland Slater of Peoria, State WORLD CALL Secretary of Illinois, is planning a vigorous campaign to reach these goals which were adopted at the recent Illinois State Convention held in Jacksonville.

Central Church, Dallas Texas

Mrs. Paul Latham, WORLD CALL Secretary of Central Church, Dallas, Texas, has called our attention to an error in the WORLD CALL Honor Roll as it appeared in the September issue. Central Church should have been credited with 46 instead of 35 subscriptions. We are glad to make this correction though sorry that the error occurred.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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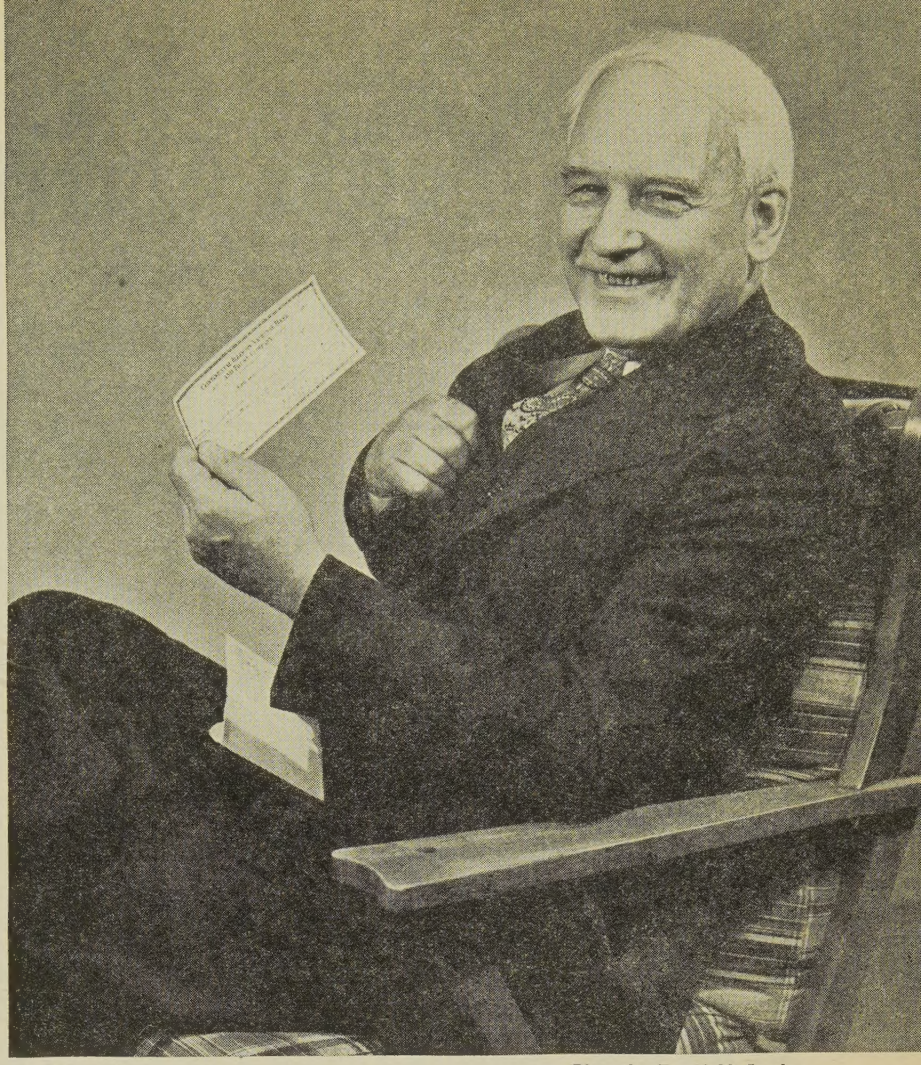
Nothing Speaks Louder Than Experience

G. L. S. of Illinois writes:

"Through two decades I have been a Board of Church Extension Annuitant. During this period I have lost thousands of dollars through closed banks, repudiated bonds, unpaid notes, and depreciated land values, but through all these years of changing financial perils my Church Extension semi-annual check has never been late. Now I deeply regret I did not safely invest these lost thousands in your absolutely safe Church Extension Annuity Bonds.

"However, my interest in Church Extension is more than financial. The fact that through my annuity gift I am now and always will be helping churches of my brotherhood to build or save their church homes gives me lasting satisfaction."



—*Photo by Harold M. Lambert*

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The Threshold

Our Cover

THIS month's cover tells its own powerful story—the story of the cross. At the heart of Christianity, as at the heart of the life of its founder and at the heart of *all* life, is the cross, eternal symbol of the principle that unites God and man in redemptive love. Christian Education Advance, to which particular emphasis is given in this issue, is impossible except in the acceptance of this central principle. The unusual photograph on the cover is by the well-known photographer, Harold Lambert of Philadelphia.

Books for the Preacher

In our September issue we gave editorial endorsement to the inclusion in the church budget of an expense item for books for the preacher. Word comes that the Peachtree Christian Church of Atlanta, Georgia, beginning in 1940 placed in its budget an item of $150 a year for purchasing books to be selected by the pastor and to become property of the church library. While this is slightly different from our suggestion of books specifically for the preacher, it is in line with the same broad purpose. Peachtree Church has set itself to building up a worthy church library. A recent addition of unusual importance was a complete set of the *Millennial Harbinger*, a gift of one of the members.

China Relief

The drawing of two Chinese refugee children, here reproduced, is a contribution to the cause of China Relief by F. H. Gillette, Lewiston, Idaho. Mr. Gillette has made a number of other drawings depicting Chinese life in these difficult days. Readers will note the comment of Dr. M. Searle Bates on the continued need for Chinese relief in his column, "Eyes On the Orient," in this month's issue of WORLD CALL. The International Convention of Disciples of Christ has given endorsement to the Church Committee for China Relief, 105 East 22nd Street, New York, N. Y., as an approved and wholly trustworthy agency of Christian charity in this important field.

Enter Now

WORLD CALL'S

Ten Per Cent Legion Campaign

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$1.00 a Year to All

October 23 to December 31—NO Extension

(Single Subscriptions or in Groups—New or Renewal)

MEMBERSHIP QUALIFICATION

The Ten Per Cent Legion will include all churches sending in from Jan. 1, 1941, to Dec. 31, 1941, subscriptions totaling 10% of their resident membership as it appears in the 1940 *Year Book*. Minimum requirement—10 subscriptions. WORLD CALL Secretaries have details.

Subscribe through your church WORLD CALL Secretary or send direct

World Call

222 Downey Ave.,
Indianapolis, Ind.

Church Social Workers

Announcement has been made of t establishment of the Church Social Wo Placement Bureau which will serve as job information clearance center betwe church social workers throughout t country and institutions seeking su workers. The Bureau is sponsored by t Association of Church Social Worke professional organization of social worke in the employ of the Protestant church of America, and will operate from t Association's national headquarters offic 1441 Cleveland Avenue, Chicago.

World Day of Prayer

Have our churches begun making pla for next year's observance of the Wor Day of Prayer? It is none too soo The date is February 20, 1942; the the is "I am the Way." This theme developed under seven titles: the W men have lost, the Way back to God, t Way of self-surrender, the Way of Pea of Love, of Light, of Power.

Town and Country Objectiv

Edward D. Hamner, author of an a ticle in this issue of WORLD CALL, h outlined the following definite suggestio for town and country churches in t Christian Education Advance:

For the Home:

1. Frequent planned family devotio and regular grace before meals.
2. Daily Bible reading and daily pra by individuals in the home, and Bi stories for the children.
3. Definite goals for each home to h make the home more Christlike.

For the Church:

1. Observance of the Lord's Supper ea Lord's Day.
2. Improve the Sunday School by wo ing for: (1) More regular attenda of pupils and teachers, and (2) B ter trained Sunday School teache and by using the best literature av able, even though the cost may higher.
3. Promote a Reading Course on Town and Country Church.
4. Providing for a pastoral ministry, at least some regular ministerial se ice.
5. Definite evangelistic effort each ye
6. Larger giving achieved through Regular instruction in stewardsh and (2) Better procedures in finan

For the Community:

1. Devotional services (or Bible tea ing if possible) in public schools
2. Union mid-week prayer services.
3. Cooperative planning with ot churches for a Religious Educat Advance.

WORLD CALL

George Walker Buckner, Jr.
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OLUME XXIII NOVEMBER, 1941 NUMBER 10

The Emergency Million

THE Emergency Million for Life and Work is now in the first phase of its active campaign and in its first area of operation. It is too early to ake even a fragmentary report. From leaders bear- g major responsibility for the conduct of this im- ortant program, however, there have come certain bservations which our readers will want to share. In e main, it may be said that the campaign is measur- g up to expectations. Disappointments and causes r encouragement just about balance each other. A urce of encouragement has been the readiness of eat numbers of people on modest salaries to make a rger place in their plans for the vital work of the urch. Equally apparent is the rather prevalent sitancy and fear manifested by many people of means en challenged to substantial participation in sup- rt of the Life and Work program. Another observa- on is that, in many instances, the success of the mergency Million in the local church is proportionate the interest, concern, and sacrificial spirit of the stor. To all these general observations there are table exceptions. Nevertheless, they are worthy of r consideration. They measure not only the suc- ss of the Emergency Million. They throw light on e character and spirit of the churches.

Intolerance in National Debate

PEOPLE of good will everywhere will applaud a statement issued recently by ninety leading Ameri- ns urging the fullest freedom of debate on national olicy but condemning as a betrayal of democracy all forts "to pit religion against religion and race against ce."

These leaders, calling for continued resistance to ap- als to hatred and prejudice, included Catholics, rotestants and Jews; labor leaders and industrialists; terventionists and non-interventionists.

Another strong public statement, made recently by 0 Protestant churchmen, scored a particular in- ance of the introduction of anti-Semitism as a method political propaganda. The statement points out that he past decade has written large what we Christians ve long known, that anti-Semitism is anti-Christian- ." "Christians dare not repeat the mistake of Ger- an Christians who failed to speak forth their con- mnation clearly and unequivocally when this evil st raised its head in that unhappy land."

Church people, in particular, should be scrupulously reful to give no hospitality to any propaganda ainst racial or religious groups.

Protestant churchwomen all over America are at present engaged in a study of Christianity and Democracy. A basic truth which they may well emphasize is that neither Christianity nor democracy can afford to nurture racial or religious discrimination or intolerance of any kind.

India's "These Four"

A RECENT series of radio programs under the title, "These Four," presented dramatically the stories of four distinguished political and popular leaders of the democracies of the Western world. Without in any sense seeking to belittle the leaders thus treated, we confess to the feeling that such a performance savors of smugness. Too easily we assume that wisdom and virtue center in the West. Too easily we assume that the fate of the future depends upon all other peoples responding to the political leadership of what we call "Western Civilization." As a check to such complacency we venture the suggestion that wholly disinterested judges, if asked to choose between radio's "These Four" and four distinguished men of India of our own generation, might with propriety and wisdom give the preference to the Orient's four.

Our nominations for India's "These Four" would include Rabindranath Tagore, recently deceased, Mahatma Gandhi, Dr. Ambedkar, and Jawaharlal Nehru.

Tagore, winner of the Nobel prize for literature, was a poet, dramatist, writer of fiction and of religious and political essays. In addition, he was an educator of original genius and possessed rare political understanding. One of the noblest souls of our times, this great man was subjected to a long inquisition by immigration authorities of the American democracy when he sought to enter this country from Vancouver in 1929. Immigration laws saw him as belonging to "Eastern and colored" peoples.

Of India's "four" Gandhi is the most amazing—a strange contradiction of weakness and might, of gentleness and obstinacy. This frail man has probably exercised greater influence over the lives of more people than any man of his time. To non-violence he has given a force that has shaken the confidence of men backed by imperial armies. To millions of the earth's rejected he has brought dignity and self-respect. No list of the world's great can be small enough to leave him out.

Ambedkar, spokesman for seventy million Untouchables, is India's torrential leader of the masses. Keen of mind, scholarly, skilled and distinguished in his chosen legal profession, he is the agitator and organizer

par excellence. He asks for no consideration; and gives none. He is a man of one concern—a burning desire to demand and obtain for his outcaste people their rights. As no similar leader in the world he brings to bear upon that desire and purpose a rare combination of gifts.

Nehru is, in the opinion of many, the greatest leader of them all. A man of position, wealth and culture, he has identified himself with the fortunes of India's masses. Yet he never plays to the crowd. Concerned with India's political freedom, he insists that this is of scant value unless accompanied by educational and economic opportunity for the peasant and the worker. Known as a nationalist, he is one of our generation's most intelligent internationalists. For the breadth of his conception of democracy and his loyalty to the democratic ideal Nehru is unsurpassed in all the world.

These four of India—Tagore, Gandhi, Ambedkar, Nehru—will live in history as gifted leaders who have wrought for their fellow men. Men of India they are, but more. They belong to humanity—India's "These Four."

A *New Disciple Editor*

ANNOUNCEMENT has been made by the directors of the Christian Board of Publication of the election of Doctor Raphael Harwood Miller to the editorship of *The Christian-Evangelist,* weekly religious journal of the Disciples of Christ. For the past eight years Doctor Miller has been pastor of National City Christian Church, Washington, D. C., coming to that distinguished pulpit from the pastorate of the Independence Boulevard Christian Church of Kansas City, Missouri. Doctor Miller is known as a pulpit orator of first rank and is a clear and forceful writer. When yet a young minister he received wide recognition as secretary of the Men and Millions Movement, a position of leadership shared with Doctor Abram E. Cory. His wide personal acquaintance, his knowledge of the problems and needs of his own communion and of the larger Christian fellowship are among the important assets he brings to his newly chosen task. WORLD CALL welcomes the new editor of *The Christian-Evangelist* to the fellowship of Christian journalism.

Symbol of Christian Unity

IT IS sometimes easier to divide a congregation of Christian believers than to bring together in unity two or more divergent groups. This is wholly understandable; for cooperation calls for mutual respect, tolerance of differing points of view, devotion to a common cause, and a large measure of self-discipline. To fail in cooperation requires only selfishness, self-seeking, and a putting of one's own prejudices above all else.

This principle of Christian cooperation is true not only locally, but in the larger fields as well. An example at hand is that of the major cooperative body of American Protestantism, the Federal Council of Churches of Christ. This servant of the churches and of the Kingdom of God is the chosen agency through which 25,000,000 of the 36,000,000 Protestants in this country give expression to the measure of unity which exists among them. Many are the Christians who, though longing and praying for the ultimate organic union of the total body of the church of Christ upon this earth, rejoice in this symbol and voice of the unity that already is. Deservedly, the Federal Council of Churches has steadily grown in influence and service. Thus to some it is surprising to note the press-agented announcement of the forming of a so-called "American Council of American Churches," purporting to be the "voice of evangelical Christians" and seeking to draw support to itself by appealing to the prejudices of a minority of malcontents against the Federal Council. No informed person will be misled by any such procedure or by the attempt to becloud the issue by raising questions as to "loyalty to the Bible and to the gospel." The Federal Council is not an organization dealing with various theological emphases, but a voluntary agency of cooperation among churches united in a "common loyalty to Jesus Christ as their divine Lord." It deserves the moral and financial support of the churches.

Great Expectations

IT IS always hazardous to make predictions as to what may come out of Hollywood. In calling attention to an announced production said to deal sympathetically and intelligently with the Protestant Church and its ministry, therefore, we fall back on the appraisal of a rather select group of Christian leaders.

We refer to Warner Brothers' forthcoming photoplay, "One Foot in Heaven," and to its enthusiastic endorsement by an Advisory Committee composed of Bishop James E. Freeman, Bishop Charles W. Flint, Dr. Edgar DeWitt Jones, Dr. Charles E. Kerr, Dr. Norman Vincent Peale and Dr. Daniel A. Poling.

"One Foot in Heaven" is based on Hartzell Spence's book by the same name. Convinced "that the producer was sincere in wishing to present a faithful and realistic portrait of Dr. Spence, his family, the churches they served, and of their congregations," the members of the Advisory Committee state that they agreed to work with the producer, author, scenarist and director in an effort to make the play a success. Admitting that the project was taken up with misgivings, the Committee's secretary, Dr. Poling, writes that, having seen the "rough cut" of the play, he has returned from Hollywood certain of the success of "One Foot in Heaven."

Both for the sake of the church and the movie industry we can sincerely hope that Dr. Poling's judgment is sound. The church and religion have in the past too frequently suffered from inadequate interpretation upon the screen. And the movies can ill afford a fiasco in a picture of this nature or any widely heralded photoplay in view of the rather low rating given most current productions by a long-suffering public. Announcement that Frederic March will play the lead in "One Foot in Heaven" encourages the hope for a worthy portrayal of the calling of the Christian minister. We shall look forward to the appearance of the picture with "Great Expectations." If it is all our friends believe it to be and the public responds favorably the effect on the movies may be wholesome and productive of promise for the future.

Reach Every Person With Christian Teaching

By T. T. SWEARINGEN*

IN THIS central purpose The United Christian Education Advance sets a worthy goal for the teaching forces of our brotherhood. As an evangelistic people we have a growing dynamic for Christian education. In the unreached millions in America we can find as great an incentive for action as any human need in foreign lands which prompts us to foreign missions. Our International Convention in St. Louis approved the movement with the following resolution:

"That enthusiastic endorsement be given to the Christian Education Advance as proposed by the Division of Christian Education of The United Christian Missionary Society.

"That every effort be made to make this advance in Christian Education representative of our whole brotherhood leadership and every church be urged to initiate a forward movement in the field of Christian teaching."

The United Christian Education Advance is truly "United" since it represents Protestantism on the march. Forty church bodies and thirty state and city councils are launching this movement through their cooperative organization, the International Council of Religious Education. It is a response to a very critical hour in American and world history. It represents the confluence of many streams of concern in Protestantism and among our own churches. Its purpose is to lay hold of every available resource for extending the outreach and increasing the effectiveness of Christian Education.

A northerly wind is blowing across our world today. Its frigid breath is chilling the hearts of men. The fires of human confidence burn low as the altar fires of brotherhood go out. Ruthless, sub-human forces are turning God out of His world, despoiling and exploiting His creation. Treasuries of the past are being looted and the possibilities of the future are being heavily mortgaged.

Christian teaching is God's south wind. With it men's hearts will lose the chill of hatred, its balm will heal the wounds of greed and slaughter. Laughter will return to childhood and youth will be taught to build and not to kill. Men will leave their forts and live in homes. They will walk erect upon the earth instead of burrowing shelters for safety.

The Need

The need for such an Advance invades our minds and hearts on every hand. Spiritual illiteracy appears as a major menace with sixty million unchurched in the United States. More than one half of American youth receive no religious instruction, and seventeen million children under twelve years of age are untouched by the influence of Christian teaching. Four per cent of our population is engaged in overt criminal activities, and one out of every four homes is touched by crime each year.

In our land today, as in the world, the deepest and most enduring values are being endangered. God is being displaced by man; brotherhood becomes a myth as greed and selfishness dictate action; freedom retreats from actuality to hope, and sensitiveness to human need is buried beneath the falling debris of a world still foolish enough to build on the sand.

With such values at stake, Christian forces cannot be idle. Neither can they be busy with unimportant things. In such times we sense anew the orderliness of Christ's plan of life as well as the futility which springs from any other seed. We must re-dig old wells of faith and drive new wells that men may have living water, not of hate but of love; not slavery but brotherliness; not low desire but lofty purpose.

The Method

Every church committed to a program of Advance to Reach Every Person With Christian Teaching is the basic method. An enrollment is being urged to make this commitment definite. This Advance can only become a significant movement as our churches accept seriously the challenge, commit themselves to action, and plan for it.

Three areas are suggested as major avenues through which this emphasis can be made—(1) the home, (2) the church, (3) the community. Simply stated the purposes are:

REACH EVERY PERSON WITH CHRISTIAN TEACHING

1. IN THE HOME—through
   Regular Bible reading and prayer.
   Living as Christians in the family.
2. IN THE CHURCH—through
   Increased attendance.
   Improved teaching for Christian discipleship.
3. IN THE COMMUNITY—through
   Bringing every person into the fellowship of the church.
   Churches working together for an effective Christian community.

Each church will amplify and make specific its own goals. State and national goals will serve as suggestions.

Time

The period for the Advance is the quadrennium, 1942-1945. The Fall of 1941 is being used as a period of preparation for local churches to become acquainted

*Dr. Swearingen is executive secretary of the department of religious education of The United Christian Missionary Society.

with the movement, survey their resources, choose objectives, and plan activities.

Organization

No new organization is necessarily needed; assignment of responsibilities, however, is important. This may be the educational committee; the pastor and Sunday school superintendent; pastor, Sunday school superintendent and president of the women's missionary society; or some one individual as director of the Advance in the local church. The program should relate to all educational phases of the church's life, and so should be representative of all such groups in the church.

Resources

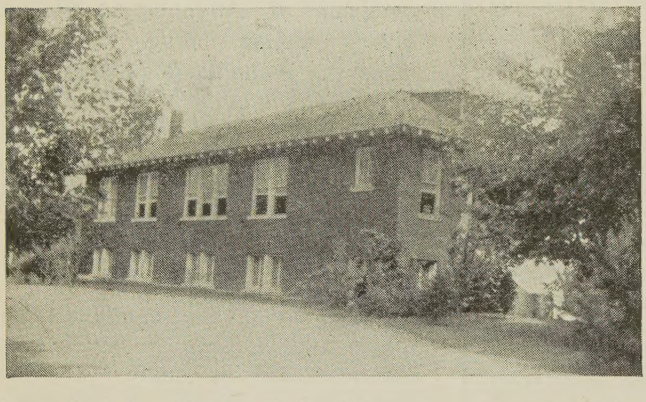
The Division of Christian Education may be looked to nationally for suggestions and guidance. In the states the primary responsibilities will be carried by the directors of religious education with cooperation of state secretaries of Missionary Organizations-Education. National and state publications will carry information and helps for groups undertaking the effort.

Enroll

Enroll now if you have not already done so. Enrollment means commitment to try to reach every person in your community with Christian teaching. America needs a revival of Christian faith and living. The church cannot avoid its responsibility for planting the gospel in every heart.

Town and Country Churches Can Advance

By EDWARD D. HAMNER*



First Christian Church, Halls, Tennessee, where the author of this article preaches. Note the adequate building, well kept lawn, attractive shrubbery, perennial flowers. This church serves its community in many ways. Its basement is used for a WPA school lunch project.

MANY town and country churches have suffered heart-breaking reverses in recent years. A "rural revolution" has brought changes which the church has found difficulty in meeting. Drifting populations, increases in tenancy and in day labor on the farm, shrinking rural populations in many areas, consolidation of schools, good roads, radios and newspapers have changed the rural complexion. Many churches in the country have lost their grip on their communities, and some have closed; while the town churches have not yet found ways to serve the needs of such adjacent areas.

"The best defense is an offense." While the powers of evil are attacking on every hand, and change brings its problems, the church must go on the offensive. For too long we have been content to drift. It is time to fight the battles of the Lord.

*Christian minister, Halls, Tennessee.

I

The rural church must make advances in Christian education *for the sake of others.* For example, once the rural church was the greatest source of inspiration in the production of America's leaders. Most of our presidents and governors, congressmen and professional giants were products of the rural church. Of late years, that has been decreasingly so. Our Bible colleges report that more and more of their ministerial students come from the city. For tomorrow's problems the world needs great Christian leaders with the "common touch," and the church which once provided many of them must again render this service for others.

For the sake of their own members churches in town and country must make advances. When the church advances, its members advance. The achievements of the church are corporate achievements but they represent *individual* devotion. Better teaching is not just "a good thing" for the Sunday school; it shows up in Christian character, while slipshod ways and careless "teaching" means slipshod character and careless conduct.

The rural church must advance also *for its own sake.* When the church provides leaders for the world and develops Christian character, it builds itself. When it fails others, it fails itself. We go round and round—not in a circle, but in a spiral, which goes up or down. If the church fails, the members fail, and that means more failure for the church, and a downward spiral. But if the church advances, the membership advances, and so the church advances more, and the spiral continues upward.

II

In the *country,* where numbers are few and the church discouraged, there *can* be real advances. Faithful leaders can bring about advances by spreading the

Lord's Table every Lord's Day. Sunday school can be conducted even if only the "faithful few" are there, and if it is spread abroad that there will always be Bible study and the Lord's Supper, rain or shine, hot or cold, many or few, there will always be hungry hearts present seeking the Lord.

The *town* church can reach out to many in the surrounding areas. If changing conditions have caused neighborhood churches to disappear, cars or busses can be sent after those who have no means of transportation. The town church will need to give special attention to making the poorer country people *feel* welcome. It is not enough that town people are glad to have them. Those with poor clothing and other disadvantages must actually believe that they are wanted. Another way of serving the needs of such rural folk is for ministers and elders of town churches to hold Sunday afternoon or week-night services in country homes.

Overcoming Handicaps

Town and country church leaders often grow discouraged because they realize their own incompetence as teachers. However, there are two facts to remember: First, true Christian consecration and effort can overcome much of the handicap of personal unfitness. Second, if one is not a capable teacher, it is not too hard to become a better one. Groups in the rural church can study together their problem of advance, methods of teaching, and courses in the understanding of the Bible. The writer has had experience in country churches with several methods, all of which have proved successful: a class meeting every night for a week; a class meeting mornings during a revival meeting (especially good where only the "faithful few" come for morning services anyway); classes conducted on Wednesday nights, or other times during the week. For those who cannot meet for group study, reading courses are available.

Advance In Homes

Individual Christian homes in the country can make advances, too. Bible reading by individuals, or in the family group, family devotions,* and the singing of Christian hymns may be done more frequently, or, better, established as a *daily* practice. Children brought up under the influence of the Bible and prayer in the home will exhibit the superiority of their religious knowledge and character. Children taught in our Sunday schools often turn to sin and degradation because of the negative influence of the home. Seldom is this true where they are reared in a Christian home atmosphere. For Bible reading in the home, remember that children love stories, and will not appreciate so much the more abstract teachings which may appeal to their elders. In homes where there are children, a good plan is for parents and young people each to read different books of the Bible in their private devotions, and make note of passages suitable for family reading or for the daily devotions which include the children.

*For those who need help, daily devotional guides are available. Valuable suggestions will be found in *Training the Devotional Life* by G. Edwin Osborne, a publication of the Home and State Missions Planning Council, 5c.

Neighborhood Services

In many communities where there is no near-by church, families without means of transportation can have family or neighborhood services in the home, with the Lord's Supper spread even for no more than two or three. There will usually be many more if neighbors know a service will be held.

Cooperative Efforts

Great advances can be made by small churches through cooperative efforts. Often the small number causes discouragement and gradual disintegration. This need not be. Churches, by working together, can have an effective ministry. A pastoral ministry may mean advance in many ways, such as more conversions, a better understanding of the Bible and the meaning of the Christian life, larger attendance in Sunday school, strengthened Christian convictions, help in meeting personal life problems, etc. Surely much greater advances can be effected where there is a pastoral ministry than otherwise. Various types of cooperation between churches are prevalent. Among them are yoked fields,† the pastoral unity,† federated churches, community churches, and the Larger Parish.

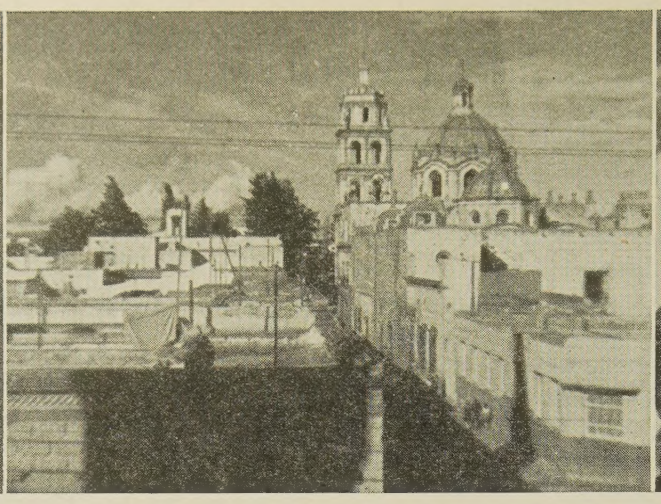
Cooperation can also be extended to meet evangelistic requirements. Town ministers may hold meetings for near-by country churches, or adjacent country churches may have union revival services. Without any compromise of our own ideals or beliefs, we can work with churches of other communions for the Christian development of our communities in daily vacation Bible schools, union mid-week prayer services, weekday Bible classes, teacher training, and Christian activities for young people.

Plan Advance

Town and country churches, however small or weak, should *plan and work* for an advance. Definite aims should be adopted in keeping with local needs. Leaders should seek the best of help, such as membership in the Disciples' Rural Fellowship, and subscriptions to our brotherhood periodicals.

Twelve men once started a great Christian advance which has transformed the world. One "foreign" woman started the Christian advance in Europe (Acts 16:14). Small groups who are discouraged should take note. Nothing can stop those who are resolved to go forward in the strength of the Lord.

†A distinction needs to be made between the "yoked field" and the "pastoral unity." The yoked field is "a relationship in which a minister renders full-time ministerial service divided between two or more congregations which are related to each other mainly in that they are served by the same minister." The pastoral unity is "a relationship in which two or more congregations of the same communion located near each other cooperate purposely and intelligently by *pooling their resources* in equipment, talent, and money to secure a competent minister who will provide regular worship services and pastoral oversight for the congregations and develop an adequate community program. . . ."



Left: Passengers buying food at Mexican station. Center: View of San Luis Potosi. Right: Superintendent of San Luis Potosi Sunday School, Mrs. Betancourd.

Centavos and Tamales

By MAE YOHO WARD*

UN CENTAVITO, senora, un centavito." We were walking up and down the platform at Saltillo, our first stop in Mexico (having passed through Monterey during the night), and children with hands outstretched appealed to all of the passengers. Mexico has one- and two-cent pieces. The one-cent piece, being worth a fifth of an American cent, is called a little penny or "centavito." This first introduction to Mexican money also proved to be an introduction to Mexican economics. The average daily wage for common labor is in the neighborhood of one peso, equivalent to 21 cents in American money.

It is estimated that sixteen million of the twenty-one million Mexicans live on the land, but less than twelve per cent of the country is arable. The solving of the economic problem is basic if Mexico advances as her leaders hope she will. It is easy for an American to live there for he has American dollars to exchange; but for the Mexicans, the problem of daily bread would appear, to me, to be terrifying. For sale in the markets one sees tiny slices of watermelon or two or three small tomatoes or a couple of peppers for a centavo. Everything is bought in small quantities, for a few pennies are all the housewife has to spend each day.

In the city where manufacturing of a sort exists, this is not so acute and yet even in the city the markets show upon what a small margin life exists. Imported articles are completely beyond the means of Mexican country folk. The purchase of an American tooth brush would work havoc with a month's budget. Or in church life the buying of such an article as a pair of baptismal trousers (which one church had ordered and received while I was there and which cost $18.00), involves the readjusting of church finances over a period of four or five months.

Closely related to finances is the problem of rural workers and of trained leadership for our small country churches. In the city, where the people are accustomed to the standards of professional men the congregations are willing to pay an adequate salary. But in the country, where centavos are few and far between, the coming of a pastor and his family who must receive his support from the members of the congregation has all the aspect of a catastrophe. For many years to come the country church of Mexico will need our help.

Furthermore, young men trained in our schools and seminaries who have gotten away from the primitive and medieval villages where housing, food, transportation and culture are as they have been for centuries, find it almost impossible to return to a life on such an economical and cultural level where there is no intellectual stimulus and helpful contact.

Mission boards are facing this problem together; and in August Dr. Felton of Drew University conducted a rural life institute in Mexico City. As a first step, the Disciples of Christ plan to open next year a small preparatory school in Aguascalientes where the missionaries will train young people for this work.

We have one man, Señor Medina, who does good work in our rural area. His family lives in San Luis Potosi but he spends long periods visiting the country churches. He is a pioneer type and enjoys opening up new work. He can be one of the people, dressing in blue overalls as do the majority of the men, and carrying his serape over his shoulder to be used as his blanket wherever he finds himself at the close of the day. Usually he goes home with some member of the church who may not have a bed to offer him but who is willing to share the shelter of his roof.

Señor Medina can also mix with a cosmopolitan group. At the World's Sunday School Convention,

*Mrs. Ward is executive secretary of Latin American missions for The United Christian Missionary Society.

Ir. Huegel entertained at a luncheon fifty-two Disiples and Dr. Hopkins was asked to speak. When he ad finished, Señor Medina stepped forward, and introducing himself as the president of the Disciple Council in Mexico, he extended to the delegates present he greetings of his country and thanked them for heir visit. It was a spontaneous gesture on his part nd done with true Mexican courtesy and grace.

The Council of which he is president is made up of wo missionaries, two national preachers and two laynen. At one of the meetings he reported his work nd some of the needs. On one of his visits to a small illage he had called all afternoon in company with a nan who lived there. It came time to eat but nothing vas said about food and still they continued calling. Finally the man said to Señor Medina, "I would like o invite you to my home to eat, but we have nothing—ot even tortillas, for while the corn has been planted, e have had no harvest. I make a little money mendg shoes but when nobody has shoes to mend then I ave no money for food, and we don't eat. This is ich a day."

I asked Señor Medina what happened after that and e replied, "I told the man that that was all right r two reasons, first that I was a soldier of the Cross d willing to suffer hardships; second that my hunger ould pass." Señor Medina then said to the group, That was all right for me because the next day I ould be in a place where I could eat, but my friend uldn't."

It was at that meeting that the financial, economic tuation, as it relates to self-supporting churches, was id heavily upon my heart. The annual per capita ft for the support of religious work among Protesnts is less than nine pesos. In Mexico, as in the nited States, we need to develop a true sense of ewardship, but we must also find and train more en like Señor Medina.

We have two self-supporting churches in Mexico. is estimated that an average of one hundred eighty embers are needed if a Mexican church is to become lf-supporting and the minister receive a salary in ne with other professions. The average monthly age of a city school teacher of Mexico in 1939 was e hundred and eighty-one pesos. This is the amount aid by the churches at San Luis Potosi and Aguasllientes. It is less than forty dollars in American oney and does not permit the buying of imported ticles, but is sufficient for a fair living according Mexican standards.

A Sunday spent in the San Luis Potosi church is a Sunday spent in any congregation of the United ates—especially if Spanish is understood by the rshiper. The order of service and the hymn tunes e familiar. The particular Sunday we spent there, panish wasn't even necessary for Dr. Hopkins eached the sermon and it was translated by Howard Holroyd, one of our missionaries located at San is. There were one hundred twenty-nine in Bible hool that morning and approximately one hundred ty in church. The Bible school is well organized d a Junior church is conducted during the regular urch hour.

Constantly we were made to feel welcome, and the church board had arranged that each one of our group would have the opportunity to speak to the congregation. It was announced that on Monday night Virgil A. Sly and Dr. T. T. Swearingen would speak. In true Mexican style people were late in coming and it appeared at the start that the attendance would be small, but before the close of the service the church was filled. Likewise, in true Mexican style the people were willing to stay for a long service and were slightly disappointed that the men spoke according to a schedule used North of the Border—a mere twenty minutes each.

No one can visit this church without realizing the great influence Mr. Holroyd has had on its music. Each year he trains a choir for a cantata during Holy Week. This cantata was repeated, primarily for us, and yet I knew that the people packed into the church that night (for there was not one vacant seat and extra benches were brought in) forgot about us immediately and were lost in the music. From tiny tots to grandparents, everyone listened attentively and reverently. Deep and sincere appreciation of this contribution in song by Mr. Holroyd and his choir was expressed by many.

No report of our visit to San Luis Potosi would be complete if it failed to mention the *tomalada.* This was new to me and I had plenty of questions to ask of Mrs. Holroyd and Miss Pearl Gibbons. They explained it was a supper at which only tamales—hot and sweet—were served and the women of the church were going to make them in the manner in which tamales had been made for centuries. There were factories, I learned, where they could be bought, but true hospitality demanded that the women make them. They went to the church early in the morning, ground the chili on a stone *metate,* cut the meat by hand (Miss Gibbons offered them her meat grinder but they refused), beat the corn meal in large earthen bowls for an hour and then having made the tamales, wrapped each one separately in a corn husk and steamed it the proper number of minutes. That evening I ate seven of them, four hot with chili and three sweet ones. I asked the woman who was serving our table how many they had made. "Thirteen hundred," she replied. Thirteen hundred tamales! Mentally, I went through the process that had been explained to me and gasped that any group of women would go to all that work to express their appreciation of our visit. That is Mexico!

I left San Luis with a bright mental picture of children presenting native folk dances in colorful costumes (though I caught my breath more than once as some child tripped over the broken pavement in the open air gymnasium and I made a mental note that we'd have to find the money to fix that floor); of the charming Señorita Valera, efficient and Christian principal of our school; of a choir singing to a full house of attentive listeners; of a young people's group capable of preparing and presenting an evening program. But the remembrance that will always remain peculiarly associated with San Luis Potosi will be thirteen hundred tamales made the hard way.

When Is a Home Christian?

By MRS. CLARENCE H. HAMILTON*

Mrs. C. H. Hamilton

VERY often in speaking of children or young people we say, "So-and-so comes from a Christian home," meaning usually that so-and-so's parents belong to a church, and assuming that this fact in itself is enough to make a home Christian. There is no doubt that church membership is one step toward a Christian home, but parents and children all may be members of the church and still not have a pattern of living together which makes the home Christian.

We agree that love must be at the center of life if it is to be called Christian. But love is a way of living together so that every person concerned may grow into more and more abundant life through developing habits of cooperation and responsibility, appreciation and respect for each other.

Consider the home of the over-careful, indulgent parents. They are deeply concerned about the happiness of their children. "They are children only once," they say, "let them be happy and carefree as long as they can. When they are grown up they will have plenty of care and trouble." So they protect them from all unhappiness as far as possible. They give them all they can afford of things and good times. If they get into difficulties or trouble the parents help them out. They shield them from hurts and disappointments and failures. They give them everything but a chance to grow up.

What happens? When the child leaves home he is utterly unprepared for a life of his own. He keeps on expecting someone to take the place of his parent. He expects the college teacher to keep him from failing. She expects the Dean of Women to provide the perfect room-mate. If it is getting a job, society should provide security and jobs. Finally he expects God to be like his parents and take care of him in the same way. When disaster comes, as it inevitably will —loss, failure, insecurity, disappointment, tragedy, death,—he is not prepared to meet them. He loses faith. "There is no God," he says, "or he would not have let this happen to me." This pattern of home life is *not* Christian, however sincere the faith of the parents, for it fails to provide opportunity for growth into mature Christian attitudes and habits.

Then there is the home of the autocratic parents. They are equally concerned for the welfare and happiness of their children. "Parents know what is best for their children," they say. "They have the responsibility of training them, so they must exercise authority with a firm hand. Children should obey. When they are older and wiser they may decide for themselves." These parents have a well-ordered household. They give the children what they need. They give them work to do and see that they do it. The children go to church and Sunday school without question. They contribute to both, the parents handing out the money to them after determining how much each should give. If Mary ever buys her own shoes she is told exactly how high the heels may be and how much she can spend for them. The parents decide if and where the children shall go to college, get jobs for them in the summer or give them work at home.

These children have learned to live under authority. They have learned no cooperative way of working out problems with equals. They have had no experience in facing alternatives and taking responsibility for their decisions. They are prepared to take orders from anyone who speaks with authority, a political party boss or a fascist government. Their parents disciplined and controlled their behavior, but gave them no opportunity to develop self-discipline and self-control. Several recent studies have shown that children coming from autocratic homes where natural tendencies toward self-expression were repressed and frustrated, show aggressive behavior in school and society toward those weaker than themselves. This home is *not* Christian in its pattern of living for it produces immature, frustrated, aggressive personalities.

There is another pattern of home life which may be called *democratic* and *Christian*. Here the point of view is different. The important thing to the parents is not primarily to have a smooth-running efficient household, a well-kept garden, a balanced budget or obedient children, but to work out a way of living together so that through the processes of home-making they may develop habits of cooperation and dependability, learning how to get along with each other and work out problems together. The methods of cooperative participation in the life of the family may be through a family council, or informal mealtime conversations, planning the budget, or the distribution of household chores, discussing a vacation or a holiday celebration. Here each one has a voice. The ideas or suggestions of each are considered seriously. The parents do not make decisions alone. Children are permitted to make mistakes. They may have failures. The parents do not prevent them, for through such experiences they learn wholesome attitudes and techniques for dealing with failure, better judgment and appreciation of life's difficulties, and the value of comradeship. From the home life they will enter naturally into cooperative and appreciative relationships in the school and community. God for them will not be an indulgent Father protecting them from the ills of life, or the autocratic Father ruling with stern laws and punishments, but the Great Companion giving them zest and courage for whatever life holds and guiding them into ever deeper and more meaningful relationships.

*Former Disciple missionary to China, now a member of the Board of Trustees of The United Christian Missionary Society. Mrs. Hamilton is the wife of Professor C. H. Hamilton of Oberlin Seminary, Oberlin, Ohio.

The Bible Is Good Reading

By CLAUDE E. HILL*

THE Bible is good reading. The late Senator Albert W. Beveridge once, on a camping trip, found himself with nothing to read—nothing except the Bible. All magazines and papers brought with him had been read. For lack of anything else he began to read the Bible. The result was a very interesting little book, "The Bible as Good Reading."

And the Bible *is* good reading. It is good literature. Of all the books that have been produced, the King James version of the Bible is perhaps the purest English. Persons ignorant of the Bible are ignorant of the world's literary masterpiece.

The Bible is good reading because of its human wisdom. It is filled with sayings that have become current coin in literature and everyday phraseology. Champ Clark used to deliver a great lecture on this topic: "Richer than Golconda"—an evaluation of the Bible from a purely utilitarian standpoint.

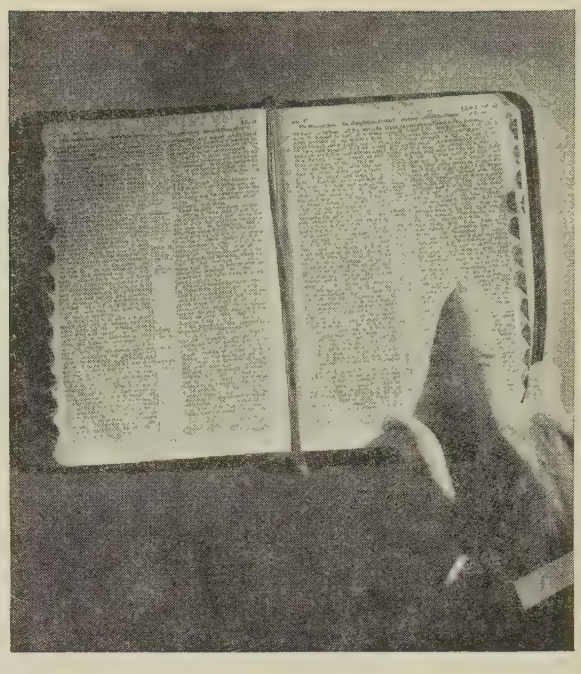
Any public speaker who knows the Bible and can correctly quote it has at hand a wealth of wise sayings to illustrate a point or clinch an argument. Many a political orator has been bowled over by his opponent with an apt quotation from the Bible. People ignorant of the Bible are ignorant of the highest wisdom available to mortal man.

The Bible is good reading as a devotional book. At the heart of all worthwhile devotional literature has been the Bible. All helpful worship programs are rooted and grounded in the Bible. Occasionally I hear so-called "devotional" with the Bible left out—a very pretty performance—but the performance usually leaves people cold. It is the Bible more than anything else that warms the heart. No greater tribute can be paid the Holy Book than the fact that it is central in the worship of the church.

The Bible is good reading because it is the Word of God. Of course not all the Bible is the Word of God. In it are words of men and devils. All theories of inspiration take that into account. But even so, the Bible is the Word of God. It is God's revelation of himself, of his will, his love, his plan and purpose for the children of men—his *own* children. It is, of course, a *progressive* revelation of God. "It is first the blade, then the ear, and then the full corn in the ear."

"God, who at sundry times and in divers manner spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by the Son." In the New Testament, in the recorded life and words of Jesus, we have the "full corn in the ear"—the full and complete revelation of the person and will of God.

It is recorded that Adolf Harnack, at the close of a series of lectures on the New Testament, made this statement: "And now, my friends, after all is said, we open the Book just to hear what God has to say to our souls." What God has to say to our souls! That is exactly what the Bible is—a message from God to the souls of men.



Now, with these facts before us, it is in the logic of things that in the program of Christian Education Advance the Bible is central. In fact, it is doubtful if there could be any advance in Christian Education with the Bible left out. For the Bible is the supreme textbook on Christian Education. And it is undoubtedly true that the paganism of our time, paganism that flows even through our churches with the strength and sweep of a mighty river, is directly related to the widespread neglect of the Bible. We congratulate ourselves that the Bible is still the "best seller," but we must face the situation that spiritual illiteracy, which means ignorance of the Bible, is steadily increasing in America. Recent surveys have revealed that there are many church homes where there is no Bible, and nobody knows the number of church homes where there is a Bible that is never read. We can hazard the opinion that in our Protestant churches, in every congregation, there are members—and members on the active list—who would be years in making the discovery if one of the books of the Bible was deleted!

We can think of nothing that would so enrich the individual life, so kindle the fires of evangelism in our churches, so strengthen the ties that bind the church and the home together, so create that martial, marching spirit without which the church, whatever else it may have, lags and limps, so stem the tide of paganism that threatens to inundate our whole social structure, so lift the cloud of spiritual illiteracy which hangs dark over America—nothing that would so hasten the coming of the Kingdom of God or a genuine, general return to the Christian habit and Christian duty as daily Bible reading. For is it not written: "And you shall know the truth, and the truth shall make you free."

*Dr. Hill is pastor of First Christian Church, Tulsa, Oklahoma.

Young women of Bolenge playing a native game

"One Touch of Nature"

By C. M. YOCUM*

DR. AND MRS. DONALD H. BAKER have recently sent to several of their friends a most interesting letter from Mondombe, Belgian Congo. There are two paragraphs that clearly illustrate a thought or two which probably need some emphasis just now as race prejudices loom large and the question of the moral and spiritual progress of the race may be in question.

But first the paragraphs and their setting. Mrs. Baker and Miss Stober were out in the back country checking up on the evangelists and their work in the villages. Mrs. Baker enjoyed visiting with the wives of the evangelists and counseling them concerning their problems. She writes:

"The problems they raised were revealing: Our families regard us as property on which they can collect money from our husbands anytime that they need some. (The pagan families of the women are referred to here.) We don't think it is right, but they make us come home where they punish us if we don't help them. How can we change it? A husband's older relatives can ask him for anything they wish and custom demands that he give it to them. How can we ever get a flock of chickens, a mosquito net, and the household equipment you have taught us to use? How does one care for a sick child when it takes almost a week to get to the Mission doctor? These questions will not be settled by us or in our generation."

Then Mrs. Baker added that the women did seem satisfied with the advice given them on their final question which set forth the live issue of the hour. The question was this:

"At the end of the week our husbands will get six months of pay. How are we going to get enough of it for a new dress?"

Mrs. Baker's reply to this very practical inquiry was, "My grandmother taught me that a wise wife never asks her husband for a new dress when he is tired and hungry. Ladies, feed 'em well this week and use your wits! It was the 'one touch of nature' that made us kin. They grunted approval and then abandoned themselves to hilarious African mirth." Dr. Baker's comment on this procedure was: "Now wasn't that something to teach them!"

*Dr. Yocum is executive secretary of the department of India and Africa for The United Christian Missionary Society.

No matter what the color of the skin, the texture of the hair, the slant of the eyes, folk are folk wherever they are found. We differ in some respects but beneath the skin in the deeper things of the mind and heart people are people the world around. Mrs. Baker's second paragraph records reactions which are feminine regardless of country or climate. A new dress! How to beguile hubby and get the money! Approval of a shrewd woman's suggestion! Mirth in the prospect of success! Yes, men are men, women are women, children are children whether white, black, yellow, brown or red.

And Mrs. Baker's first paragraph emphasizes anew the long, slow, process which leads out of pagan night into Christian morning. "Heaven is not gained at a single bound." We are not completely changed in every detail in the twinkling of an eye.

Here are Christian workers in Africa emerging from pagan bonds into Christian liberty. In many regards they are free; free from many of the old pagan superstitions and fears, but they are tied into a civilization which is pagan and they must change the civilization before they themselves can be completely changed. Individual regeneration and social reconstruction climb the long way together.

Joseph Clark, one of Congo's first missionaries, whose body now sleeps beneath the palms in Bolenge's God's Acre, once told me that it takes at least three generations to build an indigenous church in a land like Congo. Individuals in the first generation will come out from the crowd and shine like diamonds amid dull stones. They will amaze one with their well nigh miraculous attainments. Their children will take additional steps but, he said, it is not until you get a generation of Christians out of homes which themselves have Christian backgrounds that you begin to get a church which reacts normally in a Christian way.

Well, of course, it takes even longer than that to completely grow individuals and a society free from pagan inhibitions and handicaps.

But you do not need to go to Congo to find illustrations of that fact. Our own civilization is shot through with pagan practices which persist and we are all enmeshed by them. So long as large elements in the world's life continue to follow the pagan God of war, or of nation, or of race, or of class, or of profit, others who wish to walk the way Christ walked find themselves tied into a system, as do Congo's Christian women, which makes the way exceedingly hard. And pagan elements within us strive with the Christian, and though the spirit is willing the flesh is often weak. Individuals and society together must climb the steep ascent to heaven.

A World Fellowship of Churches

By D. A. McGAVRAN*

I HAVE just spent a most enjoyable week with the India Mission of the Churches of Christ in Australia. It is a thriving, well-run Mission with plenty of able, consecrated men and women in it from "down under" the world, in that semi-continent Australia.

Founded in 1905, the Australian Christian Mission now has a staff of 12 missionaries on the field, one couple loaned to the war and four on furlough—18 in all. There are four stations. The evangelistic work at Dhond and Baramati, the hospital at Dhond and the Criminal Tribes Settlement at Baramati are all fine pieces of mission work. Three of the missionaries have been honored by the government; and the president of the Mission, Dr. Oldfield, is an active and influential member of the Christian Medical Association and has done much to establish a cooperative drug purchasing unit which serves mission hospitals in all India.

The Australian Churches of Christ Mission stands today on the threshold of a great opportunity. They are surrounded by people who have declared that they are going to renounce Hinduism and adopt another religion. In the face of this opportunity, my Australian friends asked me to conduct a two-and-a-half-hour session each morning during their annual meeting sharing with them my knowledge of how the church grows in India, and my experience in how such opportunities should be brought up. We had a rich time together, and our meetings concluded with a conviction that God had much in store for the church in that area. Great growth seemed imminent. The call of God to reap the harvest sounded in our ears. An invitation to come back next year and give them another series of addresses is one which I trust can be accepted.

On July first, at Landour, Mrs. McGavran and I had the great pleasure of meeting the P. R. Pryces of our British Churches of Christ Mission and learning from them about the movement to Christ on the part of a thousand people living in one section of their field. Four congregations have been established and the spiritual condition of the movement is good. Mr. Pryce is secretary of the Bihar Christian Council; but when the Uraons started turning to Christ, he and his fine wife moved out into a wilderness field forty miles through the jungle and settled down to expand this small mass movement and to nurture these new "babes in Christ."

The Australian Churches of Christ believe that they face unique opportunities, such as they have not had for 35 years, for the growth of the church. The British Churches of Christ are nurturing a small but significant mass movement. Of the encouraging ingathering around our own Mungeli, readers of WORLD CALL will have heard. The $25,000 Fund for Growing Churches comes to India at a most opportune time.

Merle Baldwin, 3-year-old daughter of R. C. Baldwin, Secretary of the Australian Church of Christ Mission to India; and the Mary Thompson Memorial Bungalow, erected by the Australian Mission at Dhond, India

It will undergird a ten-year program stressing evangelism amongst India's most responsive people. There is every expectation that the decade ending in 1949 will see the Churches of Christ in India, not doubled, but multiplied by ten.

An item which adds much interest to a visit to the Australian Mission is the Mary Thompson Bungalow which has recently been completed as a memorial to the first missionary to India from amongst the Australian Christians. Mary Thompson came to India back before the dawn of the twentieth century and worked all her life with the American Mission. She lived at our pioneer station Harda, and was beloved by generation after generation of missionaries. They came and went, but Miss Thompson carried on. It is a lovely thing that the Churches of Christ in Australia have done in rearing a memorial to one who gave all her life to the proclamation of the gospel in the field of the American Disciples of Christ.

Thus the world fellowship of the Disciples of Christ goes on building itself and building the Kingdom of Love. An Indian church has been born in the field of all three of these Disciples Missions—Australian, British and American, and the Indian Churches of Christ are another link in the world fellowship, another growing point in the vine.

It cheers me enormously to see the missions from these countries which are throwing so much into a war effort, whose citizens are being taxed at fantastic figures, who are girding themselves for a supreme national effort, and yet who continue to carry on the world mission of the church, who continue to disciple the nations, to preach the Good News that we do not have to depend on our own goodness and our own righteousness, but that we are saved by the sacrifice of our Lord Jesus Christ, that belief on him and obedience to him gives power to live victoriously. It is good to be associated with Churches of Christ who thus put first things first and who go serenely on about the work of the King even in desperate days. I'm glad I'm a member of the world fellowship of Churches of Christ.

*Dr. McGavran is a missionary to India with The United Christian Missionary Society.

Evangelism and Christian Education Advance

By M. OWEN KELLISON*

PROTESTANTISM is entering upon one of the greatest Christian Education Advance movements in all its history. More than thirty communions are in the movement. Never before has such a broadside been hurled against spiritual illiteracy. This Advance movement is to get under way January 1, 1942.

M. O. Kellison

Many are concerned about the relation of this Advance to evangelism and as to the contribution each may make to the other.

Millions Unreached by Teaching

The apologetic for this program of Advance is the more than sixty million people—17,000,000 children, 10,000,000 young people and 33,000,000 adults—in the United States alone who receive no formal religious instruction. An additional apologetic lies in the fact that the great majority of those who are receiving some instruction are receiving an inferior quality, in the main, and much too small a quantity.

This is also the apologetic for evangelism. The unreached millions are the real "why" for this passionate business of soul winning, commonly referred to as evangelism.

Slogan Akin to Great Commission

The great central, captivating slogan of the Advance is: "Reach Every Person With Christian Teaching." There is nothing that could do more for evangelism than this. In fact, this *is* evangelism. The slogan is akin to the Great Commission given by our Lord as the marching orders for all evangelists: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Teaching is the initial step in evangelism and no evangelism can be adequate which does not have teaching as its foundation.

It is quite evident that if every person is reached at all adequately with Christian teaching, we shall not continue to have half of our population unrelated to the church and its Christ. It is apparent that this Christian Education Advance movement is freighted with rich possibilities for evangelism, richer than we have known in our day. I am, therefore, a strong supporter of the movement not alone from its educational possibilities but also from its evangelistic possibilities.

How Evangelism Can Help

Now, what can evangelism do in this Advance? It can supply what Christian education has always needed; namely, a passion. It can put fire and necessary warmth into what otherwise might be a cold, formal, lifeless and, therefore, fruitless procedure.

The more religious education has belittled evangelism (and there has been some of it) the fewer people religious education has reached and the less effectively. The more evangelism has despised and envied Christian education (and there has been some of that, too) the fewer are they who have been converted and the less effectively. Christian education needs evangelism; evangelism needs Christian education. It is *not* either, or; it is BOTH, AND. And all of us have got to put on the BOTH AND act with power in these days if vital religion is to survive. We must have the sanity of education and the passion of evangelism if we are to bring this deplorably lost world to its senses and to Christ.

Learning and Commitment

The slogan of the Advance is a worthy one but we shall not carry it out without the evangelistic passion. We must want every person reached *because of his lost condition, unreached.* It is not just to give them a little religious teaching; that isn't it. It is to bring them to a *knowledge* of Christ and his way of life, and to get them *committed* to Christ and his way of life and to make the *learning* and the *commitment* continuous and progressive—the learning process continuous and the commitment process continuous until we all reach the stature of a full-grown man in Christ Jesus.

Masses Unreached

The church needs today, has always needed and will continue to need, *evangelistic* Christian education and Christian *educational* evangelism. These two factors belong together in the Christianizing process. Either, alone, is inadequate; both together are sufficient. God joined them together and, "what God hath joined let not man put asunder." They who would separate them get the whole process out of joint and the results are that the masses are unreached and the minority is poorly reached. And God's work goes limping and the world remains lost. We must have both Christian education and evangelism to carry this program of Advance to its consummation— "Every Person Reached With Christian Teaching."

*Christian Minister, Ponca City, Oklahoma.

The Chinese Have a Word for It

By VIRGIL A. SLY*

THE Chinese language is made up of characters or symbols that have emerged om the experience of the people. Ve call to your attention three of ese interesting words because of eir bearing upon the problems ced by our people in this day:

CRISIS is made up of two characrs, *way gee*. Each of these is a ord, the first being *danger* and e second *opportunity*. Hence isis is a dangerous opportunity.

Surely nothing could better deribe what confronts the Chinese urch. Its situation is precarious. s functions are curtailed. Its rvice to society is seriously interred with. Its life in some parts the country is actually threatned. There is danger for its leadrs and for the rank and file of s members, but there is also glous opportunity, unexcelled at y previous stage of its developent—opportunity that is not erely waiting but being grasped and made to serve od's great purpose even in the midst of all the forces orking so directly in opposition to his will.

A team working in the Emergency Million Campaign. Seated, Wilbur Parry and Miss Mabel Niedermeyer. Standing, Dr. Royal J. Dye and Dr. P. D. Sukhnandan

They have capitalized their crisis. China is in the rip of a great evangelistic movement. Christian hools that were permitted by the invading army in ree China to exist are crowded to their doors. China's risis has danger, it is true, but it has also dramatic pportunity.

COOPERATION or *Gung Ho,* means work together. his word is made up of the characters, *work* and *toether,* and is inspiring all China today. It is painted pon the rocks and scratched upon the walls, and whisered in the streets and alleys.

Whenever an individual or a country faces a crisis must work together. China is doing this very thing. he has been able to unite her people as never before n her history and they are working together for the ood and for the future of China.

The Chinese word for LOVE is made up of the characrs meaning *heart* and *gift*. In China there is no misnderstanding love—HEART GIFT. The gift of one's eart, giving, not getting. China in her crisis is giving verything she has. The Christians of the missions nd of the churches of China have given in many intances the last full measure of devotion. They are rateful for aid of food and clothing and assistance, ut they are even more grateful for the spirit of love nd fellowship and service as expressed through the issionaries, and for the understanding that comes from the relationship of God.

Out of China's misery then have come these three challenging words. What do they mean to us at a time when our own brotherhood is facing a crisis? Does the crisis faced by the Disciples of Christ in the Emergency Million mean *way gee* or DANGEROUS OPPORTUNITY? Does this danger and opportunity unite us so that we also *gung ho* or WORK TOGETHER? Can the Disciples of Christ be united in a great effort that will push back the horizons of the Kingdom of God? Then shall we do it through HEART GIFT, not wondering as to who will get credit, or in the spirit of competition; but in the spirit of sacrifice and love we as a people will give generously of our means and our prayers and interest out of the depths of our heart? Yes, the Chinese have a word for it.

The Emergency Million has been under way for nearly two months. In this time many of our churches have been visited and hundreds of our people solicited in behalf of the Emergency effort. The workers of Emergency Million report two very significant and interesting facts. First, where the church had its leaders in the state meetings and where the people were prepared through intercession and information regarding the movement, they found a responsive people to their solicitation. Those churches reached their objectives and testify that the Emergency Million has blessed their church.

Second, it is observed that the basic problem faced by the workers in Emergency Million is that the many leaders and individuals visited do not sense the fact there *is* an emergency. Many are of the opinion that the work of Christ in these times can continue along normally and not face the issues that are so vexing and pressing upon the world about them.

Our people are facing the emergency of spiritual degeneration. Will the church let the prophets of power and force have the only say as to the future of the world? How better can the church answer these powers and thrust "all-out aid" with love and service? The Emergency Million was designed to meet emergency life and work. These emergencies are very real. They deal with basic human problems. They deal with great spiritual issues. These crises have been thrust upon the causes of the brotherhood through years of inadequate giving and by the immediate situation of a world of war. If we are Christian, if our Discipleship means fellowship with Christ, we will meet this crisis through consecration and through sacrifice.

*Executive secretary, department of financial resources of The nited Christian Missionary Society.

Love's Mission Awaits

By CHARLES F. HUTSLAR*

C. F. Hutslar

AT HIGH tide of World War I, Henry Watterson declared: "One single hope remains to arrest and save humanity from the destruction of its own inventions, namely: The religion of Christian Love."

Today is Love's golden age to dethrone hate and install love in the human heart and conscience. For at this juncture of the world's life no other philosophy of peaceful regime has been sufficiently potential to eradicate cruelty from the disposition and spirit of human nature.

"Love is the heart of life. In its pulsation is felt and even heard the rhythm of God's energy and spiritual purpose. The man who loves does not kill. Love neither lies nor covets. It is never lewd; always adventurous and victorious, absolute and unchanging. It begets freedom and makes the sacrifice for its birth; and in so doing salvages the good in castaways and brings that good to practical fruition in the creation and inspiration of personality which looks and acts like God as revealed in Jesus Christ."

The foregoing quotation from Toyohiko Kagawa sounds like St. Paul's Corinthian Ode to Love. Remarkable it is how that witness of the little man of Asia has gone abroad over the world, breaking down racial walls and lifting the races to nobler levels of character and good will.

Recognizing the divine claims of God's love, and viewing the present and tragic world, one could desire nothing so urgent to happen as for love to establish its peaceful reign in the leadership of governments over the world. That desire, however, becomes futile, and retires before the vast remoteness of those unfortunate fields, which are aflame with hate and death. A sympathetic, peace-loving constituency stands remotely helpless or becomes militant minded under the subtle spirit of war propaganda plus the actuality of war abroad.

But is the urgency of love's mission field limited to those bloody centers in Europe and Asia? The fact is that the Orient is within the doorway of America, and Europe pervades vast sections of life, character and business activity in the vital centers of the United States. Our market places abound with remnants of those respective nations which are at each other's throats in the terrible death struggle of hate and jealousy. What emotions must surge in the breasts and blood of the various nationalities who are here under the flag-protected tenements of America!

Such a situation, so difficult of understanding, should not only disarm every American of hasty judgment and racial disrespect, but should constrain a vigorous and aggressive attitude of respect and cordiality toward every nationality within our American borders. The Christ-way of life has never had a more magnificent opportunity for expression than in this present international crisis.

An example of what is meant is found in the story of a Japanese girl who made a purchase in a western department store, and when she discovered the object was made in Japan, she refused it with the statement that she was an American and as such was opposed to the unjust militant aggression of her people against the Chinese.

Another example is that of a Japanese youth, James S. Tsurutanti, a graduate of the University of California, who said that his twenty-four years of allegiance to the American flag had changed him all but his almond cut eyes, his dark complexion, his small stature and his jet black hair. He said: "I find myself strangely alone now in the country I love. My world is topsy-turvy and crazy. Yet I am an American, believing in democracy, hating imperialism. I speak the English language better than my parents speak their own. As one of thousands of the second generation Japanese I am suffering. We know little about Sino-Japanese war and we care less. Our only interest in war would be in case America would call us to defend the flag to which we have pledged our allegiance. But we are hurt when the American press puts us all in the same pot, trademarked 'Made in Japan,' ready to stab every American in the back. We crave to be understood by Americans, and treated with fair play and clean sportsmanship which America assures all her citizens."

Such examples at our elbows create occasion for love's perfect expression. Who knows but what these races within our borders may develop into the spiritual nucleus of a citizenship whose potential resources and spirit may become a determining force in the program and the security of our national heritage. Strategy, behavior, tact, justice and freedom are without the authority of militant mandates upon those of foreign extraction who have become a vital part of the nation's life and who remain loyal to our democratic institutions.

I am convinced that our nation *en masse* has not the spirit nor the willingness to meet the internal situation. However, there are great humanitarian forces at the heart of America whose spiritual capacities and abiding love for all races are engaged in the preservation of good will and in the mission of national defense without arms. Love is pursuing her perfect work through the soul and voice of dedicated personalities. The hope of all the world is in this potential minority. The church is Love's training camp and center of operation. She enlists her constituents, not by coercion or force, but by the appeal of the infinite heart of Jesus—not as a doctrine to be defended, but as God's way of life to be lived and promoted.

*Christian minister, residing in Pasadena, California.

Do Christian Missions Pay?

By R. E. ROBERTSON

EDITORIAL NOTE: This article is from an address before the Men's Class of Country Club Christian Church, Kansas City, Missouri. Mr. Robertson is an elder of the Country Club Church.

I HAVE been interested in missions as long as I can remember. I went with my mother to attend her missionary society in the little church down in the country when I was too young to leave at home.

In the 28th chapter of Matthew, Jesus is quoted as having said to his followers:

> Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and Lo, I am with you always, even unto the end of the world.

And in the first chapter of Acts, just before his ascension, he is again quoted:

> Ye shall receive power when the Holy Spirit shall come upon you and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

I do not know why Jesus used the word "all" when referring to the nations unless he meant it and knew what he was about, but I believe he was a better judge of the purposes of his kingdom than I am.

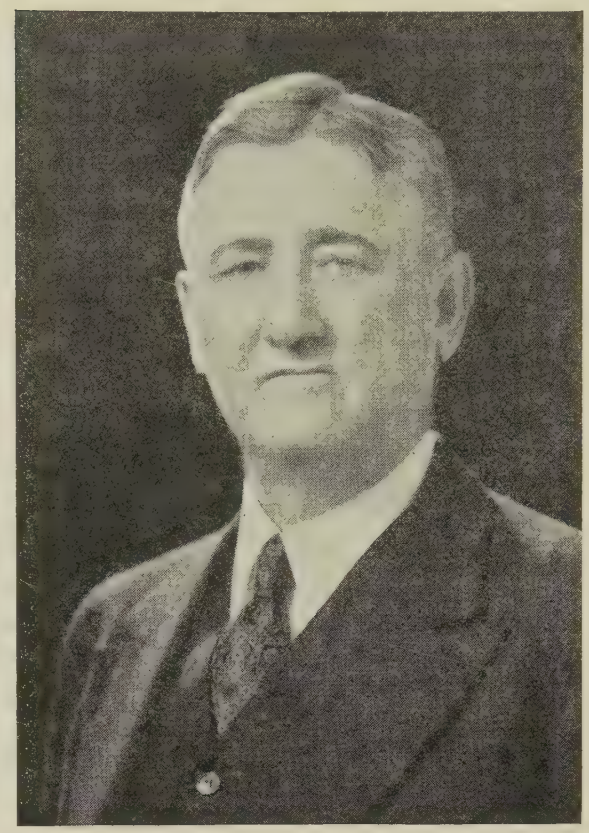
Neither do I know why he was careful, in his last words on earth, to outline the scope of his work as starting in Jerusalem, where they then were, then into Judea, then Samaria, and then to continue to the uttermost part of the earth.

I do not know why he didn't tell them to pick out the most strategic location in the old town of Jerusalem and there start to erect a church building which would eclipse the Temple of Herod on Mount Moriah and put on an order of service which would have a strong appeal to the esthetic and artistic tastes of all the influential people. I do not decry the value of commodious and convenient quarters for doing God's work, and of an attractive service, if it can be done without sacrifice of other things of importance.

I do not know why he said "all nations." Certainly the Greeks, the Romans and Egyptians had a thousand gods of their own. These and others had religions which seemed to suit them. But if the religion of Jesus Christ does not have something of blessing for every man, woman and child around the whole wide world, what is it worth? If it is worth having, isn't it worth sharing?

So let's paraphrase the words of Jesus and give them a 20th Century setting:

> "Go ye about Kansas City, and unto Missouri and Kansas, all the United States, but also unto China, Japan, India, Africa, and all the rest."



—Photo by J. Alfred Mitchell

R. E. Robertson

City and State Missions

I glory in the work of Carl Schutte and the others on the west side of Kansas City with the boys and girls of that district. Are not also the men and women who at the Old First Church at 11th and Locust are laboring with the poor and underprivileged entitled to our understanding, helpfulness and encouragement? Is not this also true of those working with the Mexicans on the city's west side and with Negroes along Vine and Woodland? And do not our blessings start *immediately* as these people become better citizens and better Christians, and when they try to uplift their neighbors? Is not our town because of this a better place in which to live and rear children and conduct our business? All this is a part of missions. We have some part in it. Is it a representative part?

There are many splendid churches in our smaller towns, but in the rural districts many churches are suffering from the lack of competent workers, and there are also many neglected, poorly manned or entirely deserted fields. These people are our blood kin. This work is a part of our missionary activity, as it should be. This church contributes to state work and our contributions to church colleges and the Bible Chairs are thus helping to supply trained workers.

Benevolence and Aged Ministers

Did you ever visit an orphans' home and have a little tot throw his arms around your knees, or hold up little hands that you might pick him up and fondle him a bit? Did you ever visit a home for old people and have old faded and weary eyes follow you around with a

wistful invitation to the stranger to tarry a few minutes for a friendly chat about the goings on in the big world which they once knew? Whose orphans and old people are these? Have they a claim on our care, or can we, like the priest and the Levite, pass by on the other side? How about the aged ministers and their wives? Did any of these close the eyes of your loved ones in preparation for the last long journey? Are not we the recipients of blessings which we would never have enjoyed but for their activity?

Home Missions

One cannot but be moved by the efforts of our people at Edwards, Mississippi, and Jarvis, Texas, and by the efforts of other communions at various places where they are training Negro workers to help the Negro to help himself. The Negro did not come to America of his own volition. But he is here and he presents a problem in human relationships which must be solved just as surely as problems presented by the scrambled races of Continental Europe. Let us hope for the sake of America that such problems may be solved in the Christian way.

What of our immigrant population? The Jew, the Italian, the Slovak, the Pole and the Southern Slav in the crowded quarters of our great cities and our mining districts, the Mexicans of the Southwest, and the Chinese and Japanese of the Pacific slope? They are all here either for good or for evil. The problem must be met. Isn't the Christianization, the Americanization activity of our mission worker the logical answer? And are not our blessings from such endeavor immediate?

Now the Southern Mountaineer.—We laugh at Little Abner and Pansy and Lucifer of the comic strips. But the provincialism and the ignorance of these sturdy people in the backwash of civilization are no laughing matter. The needs of these areas must be met and our two mission schools, Hazel Green in Eastern Kentucky, and Livingston in Tennessee, are doing good work, though handicapped by insufficient funds.

The treatment of the American Indian by the American people presents some of the most shameful stories in world history—a succession of broken promises, shamelessly disregarded treaties, the swindling of ignorant people, and their protests put down by the power of might. We would love to forget if we could, or if we dared! But we cannot and dare not forget. Accordingly, many Protestant churches have established work with the remnants of the Indian tribes. Our own church through The United Christian Missionary Society is maintaining a mission on the Yakima Reservation, where the Indian is being taught useful arts, farming and good citizenship.

Church Extension

Some of our missionary funds are used to further the work of the Board of Church Extension which helps to finance the building of churches for financially weak congregations under a supervised loan system. Thousands of churches have been built and like numbers saved through the years of service of this important missionary agency of the churches of our brotherhood.

Foreign Missions

Now for the lands beyond the seas! Why send missionaries to them? They are probably very well satisfied with their own religions! Some of them have ten thousand gods of their own, just as the Greeks and the Romans and our own ancestors did. Why worry them with another god?

Brahmanism, Buddhism, Shintoism, may fill the need of the Hindu, the Chinese and the Japanese as well as anything we can send them. The African and the South Sea Islander may be entirely happy with his bugs and beetles and what not, or with nothing at all. Anyway, we are asked, "What difference does it make what one believes as long as we believe something and live up to our beliefs?" Quite comforting logic isn't it? It is the logic of a common philosophy of our times. All this is just fine if our religion is *just another religion* and if Jesus is *not* the Light of the World. But if the religion of Jesus Christ is real to us and we know it will bless the life of him who receives it unto himself, let's dress it up as something beautiful, reflecting sincere faith and good works and send it to be tested and tried by our brothers of brown, black or yellow skins in the lands way over beyond.

A Question of Perspective

What *are* foreign missions? Let's back up and get the proper perspective. You cannot arrive at the beauty of a mountain range if you are so close to the foothills that they blind your vision. When do missions cease being foreign and become home missions? What is the width of the sea dividing the two? Paul of Tarsus had to go farther in time and difficult travel to reach Nero's capital at Rome than Alexander Paul who has appeared before this class, had to travel to interview Li Hang Chang. *We are ourselves the product of foreign missions.* We are what we are because some lover of Christ went a little farther into the way over beyond to carry the message to our forebears. Let's get the full view of the mountain range with those great snowcapped peaks from Paul and Barnabas and Priscilla and Dorcas down through 2,000 years to Dr. Macklin and Royal Dye, and Margaret Lawrence—from Antioch in Pisidia to Wuhu, Nanking and Bolenge—and *then* tell me where the dividing line comes.

In these days so full of peril to Christian civilization I wonder if the friends made through our Christian missions come amiss. I wonder if Jesus Christ could have foreseen that Christian civilization might one day be engaged in a death struggle, and that the leadership of China's teeming millions might vest largely in a group of converts of American Christian Missions Schools. I wonder if he foresaw that the largest Christian Church in all the world would be in the very heart of the great Dark Continent. I wonder if we may yet need the help and support of those millions in India whom we have tried to help to a higher plane, in preserving for ourselves the plane of life on which we have been accustomed to live.

Do Christian missions pay? Is Jesus fulfilling his promise of blessings and his presence with those who continue to spread the story?

Yes, Lord, we believe; help Thou our unbelief!

Creative Pioneering

By THOMAS E. JONES*

PERSONS being called to camp under the National Selective Service and Training Act manifest a variety of loyalties. Growing up in a period of freedom from obligation rather than freedom for service many display confusion of thought in the present crisis. Some have lost faith in conciliation and have accepted the philosophy of force. Others have refrained from commitment pending clarification of war objectives. Some have justified the use of force only in case of invasion. And still others have held that loyalty to the deepest Christian values prevents participation in war or preparation for war in any of its forms. This latter group may further be classified as (a) those who, refusing to participate in any activity under a government at war, choose to go to jail; (b) those who opposing the draft as Conscientious Objectors engage in alternative service; and (c) those who as Creative Pioneers' joyously accept the opportunity to demonstrate a spirit of love in wartime.

I

While there are many Conscientious Objectors who are devout Christians and are interested in constructive enterprises, the position itself emphasizes objection. It is pointed out by many objectors, first, that *the present draft law is both undemocratic and unconstitutional.* It was passed in peace time. Since Congress made no appropriation to carry out the alternative service part of the law, religious bodies that undertake to finance the Civilian Public Service camps aid in conscripting the labor of young men without pay. Moreover by providing $35.00 a month per man needed to finance the camps, they help transform a bad law into a moral wrong.

Second, they argue that *the execution of this law is uneconomical* in that it takes persons who are engaged in productive enterprise, well suited to their interests and needs, out of their regular pursuits and puts them in mountains and isolated rural districts where they are enabled to manicure the forests and engage in drainage and erosion projects of questionable importance.

Third, *it removes adults of unusual ability from educational, religious and other worth-while pursuits,* and puts them in concentration camps, where their spirit, point of view and talents are prevented from exerting their useful expression in a time of bewilderment and national crisis.

Fourth, *it diverts funds* from home and foreign missions, social welfare work, education, and other forms of church activity to maintain an unjust, wasteful and socially detrimental program in the forests and on the farms.

Fifth, through an unjust and impossible financial burden *this law threatens the continuity of the historic peace churches,* and the reputations of individuals who have made the nation great through the maintenance of religious freedom and individual responsibility.

This strong case may well cause serious consideration. There is, however, *another point of view,* one that calls the historic peace churches to risk their wealth and their reputations to uphold a way of love in the present crisis.

II

This point of view, which may be called that of Creative Pioneers, represents that undaunted laity which led to the founding of Quakerism in the Sixteenth Century, the birth of missions at the beginning of the last century, and the remarkable achievements of the American Friends Service Committee during the past twenty-five years. *This point of view opposes war by offering alternative programs of constructive service.* In times of national crisis, these emissaries of creative effort are as eager as their neighbors to preserve democracy. They undergo an even deeper searching of the soul than others. "We as much as they (the state)," says the London Yearly Meeting for Sufferings, "desire to defend and promote justice and liberty—but we are unable to take part in the national war."

These Creative Pioneers believe that the major obstacle to a good peace is the completeness of the victory which the war leaders seek; that a long war engenders passions; that there is little connection between the outcome of a war and its guarantees of justice; that the most effective championship of liberty is the resolute doing of good and not of evil, and that a stable and lasting peace can only be obtained by hearts and minds.

Creative Pioneers look across national and social barriers to programs of constructive rebuilding in the devastated areas of the world. Through personal sacrifices and joyous living they again spread "the spirit of forgiveness" by feeding refugees in southern France, clearing débris and reconstructing the bombed towns and cities of Europe and Asia.

Holding firmly to this faith, *Creative Pioneers point out in the first place, that the present opportunity for alternative service in Civilian Public Service camps is not an imposition but a privilege accorded by the government to persons of constructive good will.* This law is no more unconstitutional than statutes permitting the training of missionaries or the development of church-supported schools. In this arrangement the state is working with the church rather than the church with the state. A segment of national defense, including selection of personnel, outlining a program of training, and building an international good neighbor policy, has been entrusted to the historic peace churches and others.

Second, these Creative Pioneers hold that their program is not uneconomical. It does what research and

*Dr. Jones is President of Fiske University. He is on leave of absence and is acting as secretary of Civilian Public Service for the American Friends Service Commission. Dr. Jones spoke at the St. Louis International Convention of Disciples of Christ in May.

exploration have always done. It tackles the eroded and unfertile areas of the country, the hurricane-wrecked forests of New England, and the drought-ridden sections of California, and discovers new ways by which to increase the wealth of the nation.

Third, they point out that capable adults are not taken out of educational, religious and other worthwhile pursuits and prevented by mountain and forest from proclaiming their message of good will. On the contrary, by living together and carrying out programs of constructive effort, their messages have become so conspicuous that it has been impossible to avoid an undue amount of publicity.

Fourth, they insist that church support of camps is no more detrimental to the normal budgets of ecclesiastical bodies than rural relief, social welfare work, or other programs of Christian activity. The old stories of the inexhaustible wine supplies and the feeding of the five thousand in the New Testament parable provide courage for the present opportunity. Instead of church continuity being threatened, there is every indication that this program of adventurous idealism may have a far-reaching effect upon all genuinely religious persons. Instead, therefore, of bemoaning alternative service under civilian auspices, members of Civilian Public Service, Creative Pioneers, enthusiastically accept the opportunity to defend democracy by furthering neighborly cooperation at home and beyond the seas.

III

As a method of carrying out the Civilian Public Service program, camps have been established in various sections of the country to the number of about twenty.

After months of preparation the first registrants arrived at Elkridge Friends Civilian Public Service Camp on May 15. Twenty-three young people from sixteen denominations were registered from New Jersey, Maryland, Delaware, Pennsylvania and nearby states. Commenting on the enrollees, the *Philadelphia Ledger* says, "no army camp ever had such an articulate and well-educated population. More than three-fourths of the pacifists are college graduates and some held key industrial positions before their draft numbers came up. They refused to take advantage of deferment on these grounds. As a group they differ from army draftees in the lack of horseplay, profanity, and ribald fun. No visitor could doubt the utter sincerity of the youths who have begun their camp life after much introspective searching of the soul." Another paper says, "They came to camp by train and automobile, loaded with work clothes, books and intense religious and philosophical convictions, determined to prove by their example that the government made no mistake in officially recognizing the Conscientious Objector for the first time in history.

While these camps are doing work of national importance they are not ends in themselves. They are training camps for reconstruction, rehabilitation, and constructive service in dangerous areas not only in this country and the Western Hemisphere but in Europe and Asia, when Americans are permitted to perform service overseas.

IV

In order to finance the above-mentioned program, two methods have been used—a tax on the entire membership of the historic peace churches, and family and other subsidies to individual campers. In churches committed to support of their boys, there has been little difficulty in obtaining camp fees when they are due. In the non-historic peace churches and among persons without church affiliations, individual campers have made their own arrangements or have been carried by the historic peace churches. In order to provide effective support, the American Friends Service Committee has contacted responsible individuals in each Friends Yearly Meeting and in the leading denominations having boys in a Quaker Civilian Public Service camp. These Yearly Meeting and denominational representatives are asked to designate individuals or committees in local churches who in turn may, in consultation with the campers, work out plans for payment of the $35.00 a month camp fee.

In so far as possible every local church or Monthly Meeting is encouraged to organize a Civilian Public Service Club, the purpose of which is to build up a general fund for those who cannot afford to pay their expenses in a camp.

The following methods have been used effectively to provide opportunity for aiding this program.

1. Prayer bands have been organized, agreeing to spend as far as possible, from fifteen minutes to a half hour each day in meditation and prayer during the devotional periods observed in the camps.

2. Promotion of the sale of Civilian Public Service certificates. These can be taken out in sums of from ten dollars up and may be paid in cash or monthly installments. A number of individuals pay a dollar a month, others five dollars a month, and some are paying as much as fifty dollars a month.

3. The daily camp fund offering. This may be built up by depositing a penny a meal for every member of the family in an appropriate receptacle in the center of the dining table. In some cases the family engages in a fast, once a week, putting the cost of the meal in the receptacle at the conclusion of a devotional service in the interest of the boys in camp.

4. Sunday morning collections. Regular contributions may be received from young married people's classes, from Christian Endeavor Societies and from children's groups. Meeting members may also be encouraged to use the systematic contribution envelope.

5. Friends and associates. Sometimes seven or eight friends pay $5.00 a month expecting that when the camper returns he will assume his duties again and permit another to take his place in camp.

In order to carry out these programs of systematic giving the Society of Friends and supporting communions desire to work with individual campers and local churches to share in our common opportunities for National Defense and Creative Pioneering.

The Tides Are Rising

By C. L. PICKETT*

THESE are dark days for the progress of Christianity. There are millions of individuals and many nations that are disregarding almost every principle of the teachings of our Lord. But an old proverb tells us that "The darkest hour of the night is the hour before the dawning." In our anxiety we are prone to ask as did the prophets of old, "Watchman, what of the night?" . . . . "Is there any word from the Lord?" And as we listen we hear God speaking through the Psalmist saying, "He that keepeth thee will not slumber." And through Isaiah, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will remember thee; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." And we listen a little longer and we hear the voice of our Lord ring out clear and plain, "They that take the sword shall perish with the sword." . . . . "Go ye" . . . . "And lo I am with you alway." . . . . "Fear not little flock for it is your father's good pleasure to give you the kingdom." "Blessed are the meek for they shall inherit the earth."

Yes, God still speaks to man. And though dark clouds hang over much of the earth there are many evidences of the dawning of a new day. Men's hearts are yearning for the better, the truer, the more enduring. I like to compare the omens of the present time to the incoming tides of the ocean. Like the tides they are world wide. Like the tides they are brought about by superhuman designing. They are not equal in all places. Their power is irresistible.

The first tide I would speak of is *the incoming tide of the desire for peace.* While designing rulers and ambitious military leaders are pushing their war programs, the common people of every nation are longing for the day when hostilities will be no more.

Second, there is *a rising tide of desire for reality, for certainty, for security, for the enduring.* Even the totalitarian nations think they are striving for the attainment of these things. They long for the better, but in their ignorance and selfish desires they have become dominated by conclusions which inevitably lead in the opposite direction. The inordinate desire for power and possessions never leads to perfect tranquility or permanent satisfaction.

There is *a rising tide of appeal from the millions who need help.* When Paul heard the voice of the man of Macedonia it was crying, "Come over and help US." The US included the woman of Thyatira, the girl possessed with the spirit of divination, her exploiters, the mob that gathered, the magistrates of the town, the Philippian jailer and his household, the philosophers of Athens, the populace of Thessalonica, the more noble of Berea, the wicked of Corinth, and, no doubt, many others who were unnamed. So today the call is coming from people in every walk of life.

It comes from the masses of Europe and Asia; from the people who are unable to help themselves against the mighty onslaught of force; from hungry and starving children; from wounded and helpless noncombatants; from conscientious objectors; from people who have lost all earthly possessions; from citizens who have no power to change the policy of their rulers; from men and women who still believe in God. The call is insistent.

But this is not all. There are others who call. From India comes the call from her submerged millions saying, "Come over and help us" to see the light of Christ more clearly. Our religions are helpless to lift us out of our age-long darkness. We have caught a glimpse of Christianity and we want to understand it better.

From Africa many villages are calling for teachers who can lead them out of pagan darkness into the way of light and life. Mrs. Ned Roberts of our Congo Christian mission wrote in June that her husband and Miss Mitchell had just returned from an itinerary in which they had baptized 626 converts which brought the number for Lotumbe up to 1,400 for the preceding twelve months. The tide is coming in.

In the Philippines another tide is in evidence. The latest reports bring the news of more than 400 additions to the church between January 1 and April 30, 1941. In a youth summer conference where twenty years ago we thought ourselves fortunate if we had 25 or 30 delegates there were 252 registered this year.

In China, many Christians started for their western mountains ahead of the Japanese invading army. But as they traveled they went everywhere preaching the Word. Soon new groups of converts came into being, so that today the incoming tide has brought into existence hundreds of possible congregations.

Then, too, *there is a rising tide of thought concerning human relationship, both individual and national.* Am I my brother's keeper, or my brother's killer, is a pertinent question. Shall I trade with him amicably, or shall I take by force the product of his daily toil?

Once more, *there is a rising tide of thought concerning the kind and spirit of the peace treaty* that can be formulated and accepted and kept by all nations when the present conflict is over. Is Christ to have a place at the council table?

Then, finally, *there is the tide of the consciousness of the necessity of divine help in these final conclusions and agreements.* Man has been proving himself inadequate. A permanent peace can only come if or when those who formulate the agreements are dominated by the incoming tide of the spirit teachings of Jesus Christ. It is written, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Will the men of the Christian nations of the world meet their opportunity?

*Dr. Pickett is a retired medical missionary to the Philippines.

Need for Religious Conviction

ON JANUARY 1, 1941, the Protestant forces of the United States and Canada will launch a great crusade to be known as the United Christian Education Advance. The announced goal is to reach every person with Christian teaching through the home, the church, and the community. Among its aims are regular Bible reading and prayer in every Christian home, better Christian family life, increased attendance upon the services of the churches, improved Christian discipleship, Christianizing community life by bringing every member of the community into vital relationship to the church, and promotion of effective cooperation among the churches for Christian community life.

An Advance is Needed

That such a movement is overdue few will deny. Dr. T. T. Swearingen, executive secretary of the department of religious education, declared recently that the greatest emergency in Christian education is the fact that so few people realize that there is an emergency. This is perhaps the underlying cause of all the emergencies which the church faces today. Millions of people are ignorant not simply of biblical facts, but of the very meaning of Christianity for human life.

As far back as 1929 Walter Lippman wrote his *Preface to Morals,* with its compelling chapters on the problem of unbelief in the modern world. He painted an unforgettable picture of an age that has lost the convictions that belonged to traditional orthodoxy, emancipated from conventions, tabus, gods, priests, princes, fathers, and revelations which they must accept, of men blinded by the glaring light of their own freedom, finding no certainty anywhere and compelled to seek their own courage for battle and their own consolation in defeat.

Consequences of Loss of Faith

This was the picture drawn by a brilliant publicist and thinker more than a dozen years ago. Today we can fill in the details with more assurance than Lippman could in 1929. Among these details may be listed 17,000,000 children who receive no Christian teaching of any sort, who never darken the doors of a church or a Sunday school, who are growing up spiritually illiterate; 10,000,000 young people who have already passed their childhood and are youths reaching out toward maturity still unreached by Christian influence. It has been estimated that there are 60,000,000 persons, young and old, in the United States who are unchurched, most of whom are living like pagans.

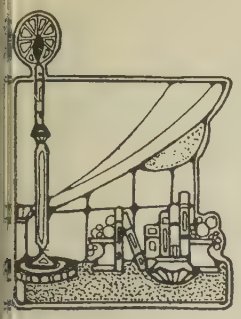
Spiritual Illiteracy Breeds Social Decay

The individual and social consequences of spiritual illiteracy are staggering. The record can be read in the disintegration of family life, the prevalence of divorce, in 8,000,000 children who in 1940, according to the White House Conference on Children in a Democracy, were living in families supported in whole or in part by public assistance, in 250,000 more who were either in foster homes or in homes for dependent children, in the 180,000 who are annually brought before juvenile courts as delinquents and the 23,000 in state institutions for juvenile offenders. The number of mentally deficient children is not known, but is estimated at anywhere from 360,000 to four or five times that number. At least one-third of the 36,000,000 children in the United States are living in homes where the annual income is at or below the subsistence level. Liquor, gambling, racial antagonisms, intolerance, and readiness to rely on force to accomplish aims, self-gratification and unwillingness to sacrifice for any great cause, the mad pursuit of pleasure and a general attitude toward life that answers all questions with a flippant "O yeah?" or a "So what?" are among its consequences.

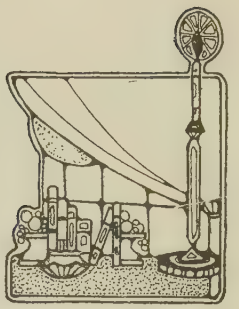
The Necessity of Religion

E. O. James in his *Social Function of Religion* contends that "human life finds its meaning and fulfillment in a communion of persons in communion with a Supreme Personality, be he totem, divine king, ancestor, theocratic deity or savior-god, in whom are vested all sources of values and sanctions in the group. In the Christian revelation this sacred order has found its ideal and final expression in a divine fellowship of redeemed humanity bound together in relations of responsibility, mutual service and love toward all mankind as children of a personal Creator who is God and Father of the Redeemer."

It is precisely the loss of this sense by millions of human beings that has put our world in its present condition. Twenty years ago H. G. Wells said that civilization is a race between education and disaster. Because we have neglected some important essentials in education during the past twenty years disaster seems to be winning the race at the present moment. If we want to save freedom, democracy, Christianity—any of the decencies of life—we must begin now to put the "Fourth R" in education. An educational program that spends hundreds of millions annually for "Readin', 'Ritin' and 'Rithmetic" and fails to put in the "Fourth R" of Religion is heading straight for disaster. Men may cease to believe Christian truth but they cannot escape the necessity of believing something. And if they do not believe in some Ultimate Reality above and beyond themselves that binds life together and supplies moral discipline they will become the victims of their own spiritual chaos. No amount of defense is adequate when that power which gives integration, motivation and direction to life is left out. Our greatest need at this hour is to believe in something worth living for and dying for.



Book Chat



Fosdick—Hough—Leech—Linebarger—Poteat

By C. E. LEMMON

THERE is a new note in the preaching of Dr. Harry Emerson Fosdick. There is the same literary grace with its beautiful diction and apt illustration, the same homiletical skill of fine outline and clear thought, the familiar note of the positive faith tuned to a critical intelligence, but there is nevertheless a new note. It is the note of personal experience. Dr. Fosdick is now one of the older ministers of the nation and he is putting without apology his own experiences into his sermons. Every reader of his new volume, *Living Under Tension,* will sense this personal element of witnessing in this book. These sermons are timely. They are concerned with present problems of Christian living. They are personal in that they are directed to the individual conscience. They are not mere generalizations on the present crisis. They are individual and sermonic in tone.

DR. LYNN HAROLD HOUGH has been as a voice crying in the wilderness, for he is the only noted advocate of what is called the classic humanism. His has been an eloquent and positive voice. To his basic convictions he has given a complete expression in a volume of importance and brilliance called *The Christian Criticism of Life.* Dr. Hough is careful to examine the varied use of the term "humanism" and point out that he does not mean that type of naturalistic humanism which rises out of the work of John Dewey. He rather speaks of humanism in the classical tradition, stemming from the Greeks, finding expression in the Renaissance revival of the humanities, as supported by the two distinguished scholars of the last generation, Irving Babbitt and Paul Elmer More.

The author thinks it was fortunate that the Christian religion with the insights of the Hebrew prophets and the teachers of the early church came into a world which had the mellow humanistic thought of the Great Greeks and that this crossing of Hebrew and Greek tradition in our Christian faith was fortunate. It is impossible to overstress the literary quality of this fine book. Eloquent in diction, copious in reference, incisive in thought, it reads like fiction.

WE ARE reading about the confusion in Washington during the present period of stress with its difficulties of housing, crowded streets, and overflowing public buildings, and the excited voices of contending groups urgently trying to make themselves heard in the national capital. It is therefore timely, and doubly interesting, to have Margaret Leech's book called *Reveille in Washington,* a detailed story of life in Washington during the Civil War. It is not a very nice picture that she gives us and there was not much of heroics in Washington life. The present capital city, despite its huge crowds trying to find a place to live and work, must be a garden spot as compared with the dirty, squalid, disease-ridden, and divided community of the Civil War period. *Reveille in Washington* is an important document of good historical research and excellent journalism. Mrs. Leech is the wife of Ralph Pulitzer, the noted publisher.

THE new books on China for use in the churches are particularly good. *The China of Chiang Kai-shek* by Professor Paul Linebarger of Duke University is a scholarly study of the various aspects of the Chinese situation. It describes the political inheritance of the present day, the constitution under which China is governed, the political and administrative organs of the national government, the Kuomintang political movement, and the problems of the Japanese institutions which seek to rule conquered parts of China. Such social forces as educational reconstruction, rebuilding of agricultural areas, and the co-operatives are fully considered. There is an excellent discussion of the leading personalities of the Chinese Government.

GORDON POTEAT has written a very good little mission study volume, *Stand By For China.* It has short and vivid chapters on Chinese psychology, the impact of the Western world on China, and the actual work of the missionaries and missionary doctors. It is an emphatic argument for the work of the missionary and his continued importance for the church in China. There are fine appraisals of the Chinese leaders.

China Rediscovers Her West is a symposium volume of nineteen chapters by as many authors on that section of Western China which has received the great migration since the beginning of the Sino-Japanese war. It would be as if millions of Americans had moved out of our eastern cities to escape an invader and had gone into the Middle West. It would certainly change our West. This has happened in China. The migration has not only been one of people, it has been a migration of education, government, and military organization. It is an interesting discussion of one of the very new and changing situations of the world. The book is well worth careful study.

(*Continued on page* 47.)

How We Did It

An Account of a Subscription Campaign Which Brought a Church's Number of WORLD CALL Subscribers from 107 to 364 in a Single Year

By MRS. DALE R. DUNGAN

EDITORIAL NOTE: Mrs. Dale R. Dungan is the World Call *Secretary of University Christian Church, Seattle, Washington, which in the year ending June 30, 1941, increased its subscriptions to* World Call *by more than 240 per cent. Following this notable achievement, Mrs. Dungan was asked to speak on the experiences of the campaign before the Washington and North Idaho State Convention. The accompanying article is from the address made on that occasion.*

One day I took with me upon the bus
My new World Call,
My new World Call.
I sat me down in peace to read it through,
My new World Call,
My new World Call.
A big, fat lady came and sat beside me,
And spoiled it all!
And spoiled it all!
For looking over my cold shoulder
She read it all,
My new World Call.
Christopher Columbo,
What do you think of that?
A big, fat lady down beside me sat,
She read it all,
My new World Call,
She read it all,
My new World Call.
Christopher Columbo,
What do you think of that!

(Preceding Mrs. Dungan's address, the above song was sung and acted out by the speaker and a grand sport, "the big, fat lady.")

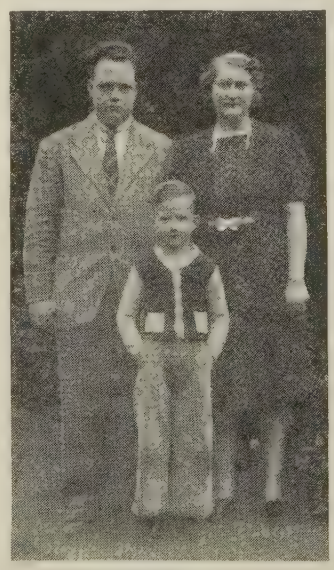
SO YOU expected me to start talking, did you? Well, that's just the point. Our campaign was predicated on the basis that the surprise factor was the important element in gaining people's attention. And at University Christian Church, Seattle, it worked. We'll come to where this song was used in our program later. But to keep this talk from being more confusing than necessary, let's start at the beginning.

First, I got the job of World Call Secretary. Second, my husband got the mumps! Third, he decided to look into that job while flat on his back and swelled up like a balloon, to see what other churches were doing with World Call subscriptions. To our surprise, we found that the membership of the churches bore practically no relation to the number of World Call subscriptions within those churches. *Therefore, it seemed logical that the large churches didn't have any more* World Call *workers than the smaller churches. And consequently, regardless of the size of the congregation, only those people who could be reached by a very few workers ever even heard about* World Call. The obvious answer to this problem was a big sales force. Now this brought about another problem. A big sales force in business organizations is always supported by adequate publicity. So this meant also inaugurating an advertising campaign.

We conceived it to be the purpose of a publicity campaign to first arouse curiosity; second, inform the congregation that such a magazine as World Call existed; third, to get everybody in the church talking about World Call; and fourth, build an acceptance to World Call in the membership, thereby reducing sales resistance and hence making the approach of our sales force to the congregation both more welcome and more productive.

Now our first problem in point of time was to arouse curiosity. This was attempted by means of mystery posters plastered all over the church inquiring in black letters on a green background of all and sundry, "ARE YOU CONSCIOUS?" Just to make sure that everyone in the church had been asked, place cards at all the functions of the various organizations of the church were provided, making the same query. In three weeks' time everyone had been given ample opportunity to decide the question—and wonder who wanted to know. Then we attempted to accomplish our second purpose, that of informing the church of the existence of World Call by changing both signs and place cards to read, *"Are You* World Call *Conscious?"*

The first thing that happened after the new poster went up was the sales meeting, for you see, while we were resting, we had organized a sales force of 54 sales ladies under twelve sales managers, and on the first Tuesday of February we got the sales force all together for a dessert luncheon and sales meeting. We sang World Call songs, thirteen of which had been written in the meantime for the campaign, gave them pep talks and instructions on how to sell and how to close. We closed the meeting by handing every sales lady a com-



The author; her husband, who helped because he had mumps; their young son, who helped by being a good sport, smiling through the campaign even when meals were late or his mother and daddy were too busy to spend as much time with him as usual. Mr. Dungan is a grandson of Dr. D. R. Dungan, head of Bible College at Drake University and Culver-Stockton College and is also the son of a Christian minister, the late R. M. Dungan.

plete sales kit consisting of a sample WORLD CALL, a receipt book, a prospect list, and a silk WORLD CALL badge. After the meeting, the telephone was mobbed for an hour and a half. Every sales lady there had a group of people she wanted to contact by phone and sell WORLD CALL before she left there.

Next day about 150 women came to the Council meeting. They had been warned at the January Council meeting that there would be no more peaceful gatherings of that august body. So in the midst of the business meeting, at which the president, Mrs. Harvey Burrows, presided, a note was sent up to her saying that a singing telegram had arrived and requesting that it be presented to the group at that time. Whereupon, this singing telegram which we gave you at the beginning of this talk, was presented from the platform while everyone craned their necks around the room looking for a uniformed messenger. As the final notes of this melodious epistle died away, a round by three duets stationed in various parts of the room was begun. We don't know how many necks were sprained as the heads of the ladies revolved wonderingly as the audience attempted to figure out from where all the various noises were coming. Just as they were recovering from this, a duet in the back of the room decided to emit another singing telegram. Then I walked up to the front of the room and told the ladies that in case they hadn't figured it out yet, that we were advertising WORLD CALL. As I closed my short announcement, I asked if any of my sales ladies were present. In response, about a third of the audience got up, waved WORLD CALLS, flourished WORLD CALL badges, and announced, "I'm here!" By this time, the crowd was hilarious, and my final offer of a small prize to anyone getting out of the room without subscribing to WORLD CALL was greeted with good humor and a good many subscriptions.

The next few weeks the Sunday School classes and the Wednesday evening diners were informed by means of singing telegrams of the virtues of WORLD CALL. The Sunday morning service and of course the Wednesday night dinner found Dr. Hastings driving the message home with crisp enthusiastic follow-ups. At the conclusion of these meetings, representatives of the sales force, strategically placed, made subscribing to WORLD CALL the easiest way to get out of the room.

I would like to say that if any of you folks are planning a campaign of any type in your church, get the cooperation of the minister and the "powers that be," or your campaign is likely to strike snags. We had the fullest cooperation of both Dr. and Mrs. Hastings and of Mrs. Burrows, our Council president. And as a result, our campaign went along beautifully.

The church *Bulletin* throughout the entire campaign carried WORLD-CALL-o-grams. You know, a WORLD-CALL-o-gram is just one good reason for subscribing to WORLD CALL. Ten of these were used during the campaign.

The last month of the drive other posters were used on which were WORLD-CALL-o-grams, and graphs were shown giving the progress of the campaign.

By the third week of the sales campaign, the novelty had begun to wear off of the singing telegrams, and we began to use stunts for publicity, followed by a masterful plea by Dr. Hastings. Five different stunts were used on successive weeks, one which went like this: Everyone was eating peacefully at the church night dinner when suddenly newsboys poured in from all the doors and down over the stage of the social hall, calling, "Extra!" In just 58 seconds by stop watch, every man, woman and child at the tables had been handed a copy of the *World Call Extra* edition of the *University Christian*, and the newsboys were out of the room. Dr. Hastings was already making for the rostrum to follow up. None of our stunts took over 90 seconds, but I think this one was our fastest. By the way, in church services, by mail and by carrier, we distributed 5,000 copies of this WORLD CALL edition. They went like hot cakes.

Now I'd like to tell you something about how our sales force worked. You see, the Woman's Council is the organization in our church which is charged with the job of securing WORLD CALL subscriptions. Now I was made WORLD CALL secretary of the Woman's Council. There are 12 groups in the Council and each of these groups also has a WORLD CALL chairman who is responsible for that activity in her group. Under our set-up, four assistants or sales ladies were recruited from each of these groups to work with the WORLD CALL chairman, who was of course the sales manager for that group. Each group chairman obtained reports from every one of her sales ladies each week, and submitted a written report of the number of calls made and sales made, also the number of prospects secured, and one more thing, the names of the people who wouldn't take WORLD CALL and their reason for not taking it. You see, it was the job of this sales force to contact every member of the church, tell them about WORLD CALL and either secure their subscription, find out when they would subscribe or find out why they wouldn't subscribe, so that when we finished this campaign we would know where everybody in the church stood on the WORLD CALL question.

First, for the information of the sales force, a directory of each of the groups was prepared, showing the WORLD CALL subscribers and the date on which their subscription should be renewed. These directories were brought up to date each week and each sales lady was furnished with the corrected information every week. When these contacts had been thoroughly exploited, the entire membership of the church, setting forth in special groups the members of the various boards comprising the official family of the church, was also made up in the same way, and prospect lists drawn from this directory were distributed among the sales ladies. *It has always been my belief that the official boards of the church should be the first to subscribe to* WORLD CALL, *for they are the people who run the business end of the church and they should know what is being done in our brotherhood and get acquainted with our national leaders through their writings in this fine magazine.* The result of this systematic approach was the following:

Board of Administration	100 per cent subscribers.
Board of Trustees	100 per cent subscribers.
Executive Board of Woman's Council	100 per cent subscribers.
Sales force of 54 women	100 per cent subscribers.
Deacons	75 per cent subscribers.
Elders	87½ per cent subscribers.
Deaconesses	91 per cent subscribers.
Council members—over	50 per cent subscribers.

These made up a total of 364 WORLD CALL subscriptions for this WORLD CALL year.

In order to secure the more enthusiastic support of these ladies, two incentives were offered. First, a grand prize of $10.00, which was put up by one of our tithers, was awarded at the April meeting of the Woman's Council to the group whose team had sold the most subscriptions up to that time. The group who won the prize sold 50 subscriptions. Second, by turning in our WORLD CALL subscriptions in groups of eleven, the eleventh dollar was retained by our church, for WORLD CALL gives eleven subscriptions for ten dollars when they are sent in in groups of eleven. So, whenever a group sold eleven subscriptions, they were allowed to keep the odd dollar as a bonus for their group. These dollars were frequently used to purchase subscriptions for shut-ins or others who were not in a position to secure it for themselves. That is one of the high lights of the entire campaign, the fact that practically all of our shut-ins or those who really wanted WORLD CALL were given this magazine for at least one year.

We made a graph on which we kept track of both the individual and the group production, with blue squares designating new subscriptions and red squares indicating renewals. There are now 221 new subscriptions to 86 renewals obtained since the start of our campaign in February.

Of course the thing we're really interested in is putting the national magazine of our movement in just as many of the homes of our church as we possibly can, for now, more than ever before, the Christian side of the news is needed to give a balanced viewpoint on a confused world. We are very happy that we have WORLD CALL in over 25 per cent of the homes of our church. But we're not satisfied. Rather, we are determined that this percentage shall be materially increased next year.

Left, Congo River scene; center, women and girls in Wema handicrafts class; right, the SS. "Oregon"

A Visit Upriver on the "Oregon"

By MRS. WILHELMA JAGGARD*

LAST March I realized a dream of years. Only in 1922 had I made the upriver trip on the SS. "Oregon" to visit Wema and Mondombe stations. After a month's internship in the government hospital at Coquilhatville, Drs. Howard and Marjorie Horner were ready to take up their work in Congo at Wema, our newest station. As the steamer was not too crowded when it took these people to Wema, I saw my opportunity to go along. Mrs. Horton of Lotumbe was going for a needed rest; and Goldie Ruth Wells, hostess for the trip, was eager to see Mondombe after an absence of eleven years, and a longer interval since she had worked there.

During our stop at Boende, the capital city of our district, I rode fifteen miles by bicycle into the interior to visit the work of two of Monieka's I.C.C. graduates. A third accompanied me that day on his wheel to locate and work beside the new supervising evangelist of that remote section of our field.

After discussing their problems and rejoicing in signs of a growing work among those primitive people, we came back in a steady rain; but being near the city, a truck came along and gave us a lift, bicycles and all. Thus we did not need the lantern which I had carried all day, nor the matches which proved to have been soaked in spite of the leaves I donned for protection.

At Wema there was a warm welcome for the doctors, and they were asked to go out and perform some surgery for the son of a plantation manager. They completed their trip after nightfall. Mrs. Horton, Miss Wells and I made the rounds of the villages about Wema from which many of the school children walk daily. Wema station school was closed for vacation, so Mrs. Johnston and Miss Ward joined us for the Mondombe trip.

In a busy week at Mondombe we saw the school, church and hospital staffs in action. Some of us were called upon to give talks to various groups. Most interesting was Miss Wells' Sunday morning talk from notes she made for her first sermon delivered at Mondombe nearly twenty years ago. Of course she adapted the sermon to the present time in a practical way. Thus continually we learned of the old days and were helped to appreciate Mondombe's progress.

Most of the Mondombe staff went to a plantation a bit farther up the river where the Drs. Horner saw one of the rural dispensaries supervised by Dr. Baker. On the way home, Drs. Baker and Howard Horner took a detour by motorcycle to visit other dispensaries in the circuit. It was a tonic to one facing retirement to see these new folks entering with such zeal and consecration and with such magnificent ability into the work it has been our privilege to attempt to carry on.

Our third Sunday was spent at Ngelewa on the way back toward Wema as we wanted to let the Drs. Horner see one of the Wema outstations. Again there were medical appeals after church. As Mr. Roberts had come from Mondombe with his motorcycle to begin a short trip from Ngelewa, he took Miss Wells on to speak at one of the Mondombe outposts that Sunday morning. That evening, with representatives from all of our stations except Coquilhatville, we listened to a good sermon by Mr. Roberts in our own tongue. Mr. and Mrs. Roberts are taking hold in a fine way and I was reminded of the pleased remark of Thomas Ntange, native pastor at Mondombe. He had heard Mr. Roberts give one of his first speeches in public, and he smiled as he said, "Now we have a real preacher!"

We left the Horners at Wema with a neat, brick hospital for their workshop and plenty of raw material in the way of patients. Mrs. Johnston has written that the doctors are getting along splendidly. "From the way they take hold one would think they had been here years, not months. They have a clinic of 150 to 200 on some days. They have performed several major operations, and have over 50 in the wards."

*Dr. and Mrs. Jaggard are due to retire from active service in Belgian Congo, but it has not been possible as yet for them to get back to the United States.

Drs. W. H. and Marjorie C. Horner

The hospital at Wema

Interesting Facts About India

By CHURCH H. SMILEY

THE following interesting facts about India were gleaned from the 1941 Hindustan Year Book.

Peculiar Occupations: — "Professional identifying witnesses, charity receiver on burial ground, pourer of water on gods, driver of epidemics by charms, horoscope-caster, wizards, witches, mediums, ear-wax remover, setters of gold nails in teeth, breakers of horn of dead bullocks, suckers of bad blood, searchers of conch shells, cradle swingers, sellers of grass-hoppers, etc."

Temperatures:—"At Jacobad the thermometer sometimes rises to 125° in the shade during the hot weather and falls to 25° in cold weather." Damoh area heat temperatures range between 110° to 115°.

Rainfall:—"The rainfall in Cherrapunji, Assam, is 460 inches annually, while Upper Sind gets less than 3 inches in a year." The annual rainfall for Damoh District is 49 inches.

Area of India:—"1,808,679 sq. miles—more than twenty times that of Britain or equal to the size of Europe without Russia." British India has an area of 1,096,171 sq. miles, while the Indian States* have an area of 712,508 sq. miles. The coast line of India is about 5,000 miles in length.

Population of India:—1931 census: 352,837,778 (one-fifth of the world). Estimated census figures for 1941: 400,000,000. "Within the span of 60 years, the population of India has increased by 70 per cent." The census taking in India is reputed to be the most accurate in the world. The population of British India is 271,526,933 or nearly 77 per cent of the total. Population of the Indian States* is 81,310,845.

Population by Religions:—"Roughly speaking, of every 100 persons in British India 68 are Hindus, 22 Mohammedans, 3 Buddhists, 3 Animists, 1 Sikh and 1 Christian; of the remaining 2 one is equally likely to be a Buddhist or a Christian and the other most probably a Jain."

Urban vs. Rural:—"About 90 per cent of the Indian people live in villages. Nearly 70 per cent of the people of India live upon agriculture and allied occupations. There is roughly an acre of cultivated land for every person in India."

Illiteracy:—"One-third of the world's illiterates are in India. Of India's 350 millions only 25 millions can read and write." India has increased only 1 per cent in literacy in the census decade from 1921 to 1931.

Birth rate vs. Death rate:—"The Indian birth rate and death rate are among the highest in the world, being 34.3 and 24.9 respectively." The Central Provinces have the highest death rate of all the Provinces—33.5, while Assam has the lowest death rate—23.5.

Universities:—There are 18 universities in India, of which three are in Indian States. The first, that of Calcutta, was founded in 1857, the latest was established in Travancore in 1937. In 1917, the number of students in universities was only 61,225; in 1937 it was 126,623.

India Today:—After the United States, India is the largest country in the world enjoying internal free trade; about 450,000,000 people live in an area of 2,000,000 square miles. Except for a few duties on certain goods entering some of the Indian States, no internal trade barriers hamper the flow of goods from the Khyber Pass to Cape Comorin.

The Great Economic Changes which have placed India among the chief trading and industrial countries have occurred in the last 83 years, corresponding with period during which the Government of India has been directly under the British Crown —since 1858.

Jamshedpur is the principal metallurgical industry center and is the seat of the works of the Tata Iron and Steel Company where subsidiary industries have sprung up to utilize the products of the blast furnaces and mills.

Jute Cultivation:—India holds world monopoly for the cultivation of jute on a commercial scale. The jute mills are concentrated around Calcutta. In 1939 there were 3,118,000 acres under jute cultivation, with a yield of 9,646,300 bales (4,000 lbs. per bale).

The Largest Industry in India is the cotton textile industry, which has its home

(*Continued on page 44.*)

**The Indian States:*—There are 584 States in India varying in size from Hyderabad, with a population of 14 millions and an annual revenue of approximately $25,519,000, to the State of Bilbari, a tiny speck too small for the map, having a population of 27 souls and an annual revenue of about $24.00.

Eyes On the Orient

By DR. M. SEARLE BATES

ONCE again there is noticeable military action in the dragging Japan-China War. Moderate-sized Japanese concentrations plunged southward into Changsha, capital of the rich and significantly placed province of Hunan; but apparently have found it too costly to hold against Chinese attacks upon their lines of supply from the great base at Hankow. Other units are falling upon Chengchow, the old communications center in Honan, north of Hankow. The result is not clear at the date of writing (October 6).

These large-scale raids may be considered as attempts to maintain morale within Japan and within the army; perhaps also as attempts to convince the Chinese that Japanese forces still have power of initiative in China despite preparations on the Siberian frontier and in Indo-China. Changsha and Chengchow were chosen targets because they are well-known points which had previously repulsed successive Japanese attacks. Even though the two cities are mere shadows of their pre-war selves, it is disappointing to the Chinese to see Changsha, the symbol of former victories, remain even for a few days in Japanese hands.

The human phases of the war deserve thought in this country. The practically complete stoppage of trade with the United States and with the British Empire is already bringing drastic changes in the silk, manufacturing and shipping industries of Japan, with severe reductions of consumers' goods and of employment. Although most Americans consider it right and necessary that economic contribution to Japan's forcible expansion should cease, we must frequently remind ourselves that the main burden of economic pressure, as of war, is borne by innocent and relatively innocent persons. We should be ready to revise our acts in a generous and cooperative spirit as soon as revision will contribute to peace and security all around. The world's misery condemns vindictiveness.

Meanwhile, Chinese sufferings increase in this fifth year of the invasion. Great classes of farmers and laborers in the free areas get their plain food; but the shortages of medical supplies, manufactured goods, textile fibers and illuminants are acute. Salaried groups, unadjusted refugees, and families without an able-bodied wage earner are cruelly hungered and weakened by the multiplication of prices to ten, twenty, even forty times the customary levels. In the penetrated areas, prices are up ten times and more; while the controlling mechanisms leave little employment, and that at miserable wages. Undernourishment is general, and illness hard to combat. Relief work proceeds in experienced hands, worthy of generous support.

October 6, 1941

The Children, Lord, the Children

By DAISY McLIN HUBER*

Daily Vacation Bible School, Claveria, Cagayan, June, 1941

IN SMUG complacency many of us here in the Philippines had the impression that *every* child was having at least an opportunity to attend the primary schools. The 1939 government census revealed startling facts to the contrary. In the *Christian Enterprise*, August 1, 1941, our National Evangelical Paper, appears the following editorial:

Two-Thirds of Children Illiterate

It seems unthinkable that in spite of the hundreds of millions of pesos spent for education in this country, two-thirds of the children of school age are still out of school and illiterates. And yet figures lie not. This is what the last census reveals. Of the 7,870,666 children of primary school age (7-10 years), only 773,665, or 41.4 per cent, were attending school at the time the census was taken. Of the 1,041,802 boys and girls between 11 and 13 years of age, there were 565,264, or 54.3 per cent, receiving elementary education. Of the 1,347,578 boys and girls between the ages of 14 and 17, only 329,628, or 24.5 per cent, were attending classes. Drawing a conclusion from these figures it is easy to see that only a little over one-third of our children of school age, which is 4,260,046, have received at least primary education; and the other two-thirds, the great bulk of our children, are growing into manhood and womanhood without any education, even the knowledge of reading and writing. This appalling condition should arouse us parents, teachers, and plain citizens to be up and doing, for no nation can long exist if the citizenry is ignorant. No government will be serious about this business of educating the citizens unless the citizens themselves do something about it.

In our Vigan Christian Dormitory this year we have some of the cutest high school freshmen who are eleven, twelve and thirteen years of age. Last year they were six graders, this year they are first year high school students. Many high schools are offering a three year course for graduation.

And what about the younger boys and girls? Since the beginning of the school year on July first, our primary children attend only one-half day, one group in the morning and another in the afternoon.

What a marvelous opportunity is thus presented for weekday religious education. Perhaps one might call the project "Opportunity Schools," offering a course of study similar to that of our daily vacation church schools—Worship, Bible Stories and Memory Work, Habit and Health Talks, Games, Music and Expressional Activities. In localities where children are not privileged to be in school, reading, writing and arithmetic would be added.

We are so thankful for the splendid gains made in our 1941 daily vacation church schools. In 1940 the Church of Christ had 40 schools with an enrollment of 1,633 and 69 teachers. This year there were 63 schools with an enrollment of 2,548 and 155 teachers, most of whom had been trained in institutes.

The vacation schools are high points of the year, but never have the Philippine evangelical churches had such an opportunity to teach children throughout the year. The task is stupendous, but The Children, Lord, The Children Call to the Philippine Federation of Evangelical Churches to answer this great challenge.

*Mr. and Mrs. Huber are Disciple missionaries in the Philippines, under The United Christian Missionary Society.

"Give Me This Mountain"

"Give me now this mountain!" Caleb's request for a difficult undertaking when he was eighty-five years old.

Forbid that creeping age
Shall turn the page
From seer to sage—
Leave me with doubt
Of all within, without!
Still let me dare
The things for which I care!

Grant unto me that I
May dare deny
My doubts—defy
The enemies of my soul:
That I may seek the whole
Of the perfected plan
Of God and good for man.

And give me eyes to see
What Thou hast for me
Of Life-that-is-to-be!
Grant me the sense to feel
What is the true, the real;
The daring faith to tread
The pathway on ahead!

Grant unto me, O God,
To walk upon the sod
The paths the fearless trod:
To be a pioneer—
A singer and a seer
Of conquests yet to be
For all the nobly free!

—CHARLES BLANCHARD.

Annual Rally at Emily E. Flinn Home

THE last Sunday in August found the Emily E. Flinn Home, one of the regional benevolent homes of the Northeast area, in a very gala mood. All churches in immediate vicinity had a special invitation to partake of a delightful fellowship climaxed by the Communion Service. Five hundred and two guests assembled on the lawn, and many folk had the pleasure of their first visit to the Home on this occasion. W. C. Aschanhort stirred the hearts of everybody with his message: "Let My People Go," and beautiful, inspirational music was rendered by Mr. and Mrs. Virgil P. Brock, of Winona Lake. Grant County young people furnished refreshments. The Elders and Deacons from Marion Central Church served the Communion.

The series of annual rallies began five years ago with J. Eric Carlson as the guest speaker. Since then the spirit has rapidly spread into the hearts of Indiana Christians. This year fifteen counties were represented and twenty-one ministers were present. Guests came from Ohio, Kentucky, California, Alabama and Michigan, as well as Indiana. The Emily E. Flinn Home at Marion, Indiana, is a beautiful place on the hill surrounded by a spacious lawn attractively landscaped. Twenty-four guests reside here. Seven hundred and fifty-three visitors came to the Home during August. Miss Glen Harter is the capable Home Superintendent.

Christian Education Reviews the Records
of Summer Training Opportunities

Pioneer Camps

A NEW movement among the Disciples of Christ, relatively speaking, is the Pioneer Camp Movement. There were 20 held this year in 10 different states. This enterprise is less than ten years old and has grown by leaps and bounds, particularly in the past two years. Its growth has been so rapid that the development of leadership for it and the production of guidance relative to it has been a very great difficulty.

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Laboratory Schools

TWELVE Laboratory Training Schools were held in 1941. Five were under national supervision (Texas, Washington, Pennsylvania, California, Illinois); four under indigenous leadership (Indiana, Virginia, Oregon, and one school in Texas); and three under the direction of interdenominational leaders.

Observation practice classes were held in connection with Young People's and Adult Conferences in Ohio, Oklahoma and Illinois. As one national children's worker puts it: "It is a glorious feeling to know that one is building something that is far more lasting in this war-made world than the building of battleships and bombs."

Adult Conferences

THE Summer of 1941 saw 30 Adult Conferences. Ten of these were organized on an interdenominational basis. One thousand adults attended the twenty Disciples of Christ conferences; and there was an unusually fine representation in the total of 800 students in the ten interdenominational meetings.

The Adult Conference Movement is one which is gathering strength and importance with each year. Its potential importance from the standpoint of inspiring and training adults for leadership in the church is almost unlimited.

Young People's Conferences

THERE were 104 Young People's Conferences held in continental United States during this past Summer, with 10,588 attending. This movement has reached its majority, having been started in 1920 when six conferences were held with only 390 students. It has an accepted place in the program of the church and undoubtedly should provide an effective training medium for a number of years to come.

News From Our Colleges

Board of Education

Arrangements have been made by the Board for Harlie L. Smith to continue to give leadership to the Board of Higher Education until his successor is named. Copy for these pages of World Call may continue to be sent either to the Board of Education, 222 Downey Avenue, Indianapolis, Ind., or to World Call, at the same address.

Lynchburg College
Lynchburg, Virginia

Lynchburg College alumni are well represented on the campus this year through their sons and daughters. The following alumni have sons or daughters in the freshman class: Mrs. Maggie Fuller Dickinson, Lester Manor, Virginia, Margaret Fuller Dickinson; Mrs. Emily Chenault Dunn, Richmond, Virginia, William Lawrence, Jr.; Mrs. Verlie Parry Story Giles, Lynchburg, Virginia, Louise Krider Giles; Mrs. Hazel Knowles Keplinger, Morristown, Tennessee, Helen Boring Keplinger; Mrs. Ada Jessamine White Shumate, Martinsville, Virginia, Ada Margaret Shumate; Mr. and Mrs. John Lee Suttenfield, Lynchburg, Virginia, John Lee, Jr.; Mr. and Mrs. Jacob Daniel Womack (Nina Spengler), Strasburg, Virginia, William Spengler Womack; Mrs. Edith Grace Cooley Hawks, Lambsburg, Virginia, Mary Alice Hawks; and Mr. Frank Watson Sibold, Newport, Virginia, Dolphine.

Those in the upper classes who are sons or daughters of alumni are Bert Hilliard Sadler, son of S. L. Sadler; Miss Josephine Givens, daughter of Mr. and Mrs. Elmer B. Givens (Eleanor Saunders), Newport News, Virginia; Miss Eleanor Lee Meadows, daughter of John Meadows of Bedford, Virginia; Riley B. Montgomery, son of Dr. and Mrs. R. B. Montgomery (Kate Walker), Lynchburg, Virginia; and Miss Dorothy Wallace, daughter of Mrs. Dora Adams Wallace, Lynchburg, Virginia.

Transylvania College
Lexington, Kentucky

On September 15 Transylvania College opened its historic doors to a fine new crop of students and entered upon its 162nd year. This fact will have a special significance in the spring of 1942 at the time of the sesquicentennial celebration of the admission of Kentucky into the Union when it will be pointed out that Transylvania is older by 13 years than the State of Kentucky.

Among the incoming students were several daughters of our missionaries, including Miss Rachael Bush Gamboe, daughter of Mr. and Mrs. Homer Pharis Gamboe of Bilaspur, C. P. India, and Miss Lucy Hughes, daughter of Mr. and Mrs. Fred W. Hughes of Asuncion, Paraguay. Burnett M. Hobgood, son of Mr. and Mrs. H. C. Hobgood, missionaries in Lotumbe, Belgian Congo, Africa, returned to Transylvania where he will be a sophomore this year.

Students and faculty member at William Woods College, Fulton, Mo., who were born in China, Left to right: Dr. John Harvey Butchart, Miss Augusta Cheek, Miss Ruth Carson.

Several visiting professors greeted the incoming students, among them being Dr. Thomas Greenwood of The University of London, England. Dr. Greenwood will offer a number of courses in philosophy, besides several short courses to be conducted in the evenings for the benefit of the Lexington citizens. Dr. Greenwood is the author of several philosophical studies and is editor of "The Philosopher," a London publication.

Joseph T. Salek, formerly of The University of North Carolina, has been detailed to conduct the work in dramatics and speech, taking the positions previously filled by Winston Stubbs, on leave for the year 1941-42 for graduate study at Western Reserve University, and of Edward Saxon, retired from the active teaching staff in June, 1941.

Howard Stephenson, pastor of the Christian Church in Mt. Sterling, Kentucky, and Hayes Farish, pastor of the Woodland Christian Church in Lexington, will teach courses in religion at the College during the academic year 1941-42, filling a vacancy caused by the return of Dr. George V. Moore to The College of the Bible.

Dr. Leland A. Brown assumed his new duties on July the first as Dean of the College. Dr. Brown has served the College since 1932 in the capacity of head of the Department of Biology.

Transylvania is proud that Dr. F. Garvin Davenport's recent book, *Cultural Life in Nashville on the Eve of the Civil War,* has been received with such acclaim by historians. This volume, which was published in the summer by The University of North Carolina Press, depicts the culture and customs in Nashville during the years 1825-1860, and is undoubtedly the most authoritative text on this period now in existence.

Dr. Davenport, who secured his Ph.D. degree at Vanderbilt University and who is now head of the History Department at Transylvania College, is well qualified to trace the development of music, drama, architecture, literature, science, medicine, the schools, etc., to 1860 when Nashville emerged with the title "Athens of the South." Dr. Davenport also devotes much space in the book to setting forth the influence of various denominations of the church, including the Disciples, or Christian Church, which came under the leadership of its active and well-known pastor, Jesse B. Ferguson, in 1847, and which "was regarded as a model by many Christians in Middle Tennessee."

William Woods College
Fulton, Missouri

The enrollment figures released following the 1941-42 registration at William Woods College show a total enrollment of 305 students for the current year. This group represents a wide geographic area. Several new states are included. In addition, Miss Ruth Carson, daughter of Dr. and Mrs. Arthur L. Carson of Dumaguete, The Philippine Islands, has come to America to study at William Woods. Dr. Carson is president of Silliman University and has made several speaking tours in America. It was during his most recent appearance in this country that he selected William Woods for his daughter.

By an interesting coincidence two students and one faculty member of William Woods College were born in China. Miss Ruth Carson, mentioned above, was born in Hong Kong. Miss Augusta Cheek, whose father, Commander Marion Case Cheek, is Commander in the U. S. Navy, was born in Shanghai. And Dr. John

Harvey Butchart, son of Dr. and Mrs. James Butchart, Disciples missionaries, was born at Luchowfu. Dr. and Mrs. James Butchart had a distinguished 24 year career in China. Both are now deceased.

Announcement has been made of the selection of Dr. W. E. Garrison as the main speaker at the inauguration of President Harlie L. Smith on October 28. Dr. Henry G. Harmon has been selected to give the address at the dedication of Bartley Hall to be held at three o'clock on the same day.

Nine Fulton churches joined together on Friday evening, September 19, to hold the first annual William Woods-Westminster Student Congregation party. The event was held in the Fulton High School in order to take care of the large group of students who attended.

The College of the Bible
Lexington, Kentucky

When the Fall Quarter for The College of the Bible began September 29, the day closed with 48 students enrolled. Late registrations will probably bring the total number of students enrolled in The College of the Bible over the 50 mark. Since the registration a year ago this Fall totaled 48, it is altogether likely the enrollment this year will exceed that of the past year. The 48 students enrolled in The College of the Bible came from 19 different states and one student came from the British Isles. Nineteen colleges and universities throughout the United States are represented with graduates in our student body. Disciple Colleges represented by graduates of the student body are Atlantic Christian College, Bethany College, Butler University, Chapman College, Cotner College, Eureka College, Johnson Bible College, Lynchburg College, Phillips University and Transylvania College.

Shortly before the opening of the Fall Quarter the Seminary received four gifts totaling $11,295.

The annual pilgrimage of The College of the Bible to the Cane Ridge Meeting House took place October 2. At the service at the historic Shrine, the address was delivered by Rhodes Thompson, alumnus and pastor of the Paris Christian Church.

Butler University
Indianapolis, Indiana

The current session of Butler University officially opened on September 10 with a religious convocation which was addressed by Dr. Abram E. Cory, former director advisory of the Pension Fund of the Disciples of Christ and now instructor in Missions at the College of Religion. President D. S. Robinson gave the introductory speech. Dr. S. G. Fisher, minister of the University Park Christian Church, read the Scripture; Clifford H. Jope, secretary of the Pension Fund, led in prayer; and Theodore O. Fisher, minister of the Northwood Christian Church, gave the benediction.

Dr. Frank H. Gorman, formerly principle of the University Elementary School of the University of Missouri, recently assumed his duties as the director of the Butler reading clinic and head of the elementary department of the College of Education. Dr. Gorham has had several years experience in the educational field in addition to his ten years at the University of Missouri.

The College of Religion was the recipient of 2,500 volumes from the library of Alva Ross Brown, late president of Johnson Bible College of Kimberlin Heights, Tennessee.

President Robinson was the guest speaker at the all school convocation of James Milliken University, Decatur, Illinois. His subject was "The Moral Ideals of Our Generation."

Dr. M. O. Ross, Dean of the College of Business Administration, has announced plans for discussion of "background" conditions of the existing Indianapolis municipal government, and vital problems facing America today at the Butler University Public Affairs Forum which began October 7.

The new periodical reference room of the Butler Library is nearing completion. It was a gift to the University from the Panhellenic Association of Indianapolis as a part of their cooperative program with the University administration and the community.

Christian College
Columbia, Missouri

Christian College opened its ninetieth season this fall with all students attending the First Christian Church of Columbia in a body. It is the custom of the college to have its students reserve the first and last Sundays of the year for this church of which Dr. C. E. Lemmon is the pastor. Other than those two days they are free to go to the church of their choice.

Christian students are closely allied with the Christian church and many are members of the Christian Student Congregation. Miss Jean Hamilton, a Christian College graduate, is now Alumna Secretary for this organization.

Texas Christian University
Fort Worth, Texas

Dr. L. D. Anderson, minister of the First Christian Church of Fort Worth and a T. C. U. graduate, has been elected president of the Board of Trustees of the school. He succeeds R. H. Foster of Fort Worth, who passed away in June.

L. C. Brite, long-time Christian Church leader in Texas and founder of T. C. U.'s Brite College of the Bible, died recently. His home was at Marfa, Texas, where he had extensive ranch interests. Mr. Brite gave $25,000 for the establishment of a chair of English Bible at T. C. U. in 1911, and in 1914 contributed $37,500 towards the erection of the Brite College of the Bible building. Funeral services at Marfa were held by Dr. M. E. Sadler, Dr. M. E. Waits and Dr. L. D. Anderson. A memorial service in Mr. Brite's memory was held at T. C. U. September 21.

D. R. Lindley has joined the T. C. U. faculty as assistant professor of Christian ministries. He formerly served as minister of the Central Christian Church, San Antonio, and the St. Charles Avenue Christian Church, New Orleans. W. A. Welch, who served as graduate assistant last year, has been made instructor in Bible.

The annual Fall Retreat of the Brite College students was held the first week in October at Camp Sunnyvale, near Granbury, Texas. Approximately 50 students and faculty members attended.

T. C. U.'s fall enrollment stands at 1,385, including regular day students and evening college students.

Missionaries Appointed

At the September meeting of the Board of Trustees of the United Society, an impressive service was held in Graham Chapel, Missions Building. President Hopkins gave certificates of appointment to India to Mr. and Mrs. William D. Hall. These candidates will study at Cornell University until next June, and expect to go to their field next fall. C. M. Yocum (extreme left) executive secretary of Africa and India Missions, presented Mr. and Mrs. Hall to President R. M. Hopkins (right).

China Christian Mission Annual Convention, April 1941, Nanking

Convention in War-Torn China

THE Annual Convention of the Churches of Christ in China was held at the Nanking Church Council Center in Nanking, April 25-29. A reception for delegates was held on Friday evening. About eighty representatives of our churches from all stations were present. The spirit of those in attendance was one of the finest ever experienced. On the one hand, there was a serious and sober realization of the deep importance of our Christian work; and on the other, there were the tremendous difficulties and uncertainties that face us. The delegates came together in a warm spirit of mutual appreciation and consciousness of their interdependence. The fellowship was a rare privilege to all present, but particularly to some who had not left their own places of work since the war began.

The program each day began with a period of devotion conducted by one of the Chinese pastors. Following this was a special address on matters of current interest. On Saturday Li Cho-wu gave his address as president of the convention; on Monday, Alexander Paul and Edwin Marx discussed the past and future of our churches in China; and on Tuesday, Searle Bates gave an address on the present world situation.

From 10:00 to 11:00 each morning the convention divided into sections to discuss the three important subjects of stewardship, religious education, and Christian rural work. Following this discussion period came spiritual messages from our pastors.

This closed the morning sessions. Afternoons were devoted to comprehensive reports from all centers, and to business sessions.

Two special services added significance to this convention. One, held on Sunday in the Drum Tower Church, was the ordination service, a very impressive service of worship, at which time three of our experienced ministers, Wang Chi-tien, Yang Shu-ling, and Ching Hai-po were ordained to the office of pastors, with the laying on of hands. Mr. Paul, Mr. McCallum, Mr. Goulter, Mr. Li Cho-wu, Mr. Cheo Yu-wen, and Mr. Marx participated in the ceremony. Mr. Marx delivered the ordination sermon on the subject, "Magnifying the Minister's Office."

The Memorial service held on Saturday afternoon for Li Yao-tung, former pastor of our Drum Tower Christian Church, was also very impressive. The church was beautifully decorated with flowers and on the walls hung many Chinese scrolls, all of them full of tributes to Mr. Li. Brief addresses from colleagues in the ministry, friends, and lay members of the Drum Tower Church all showed the esteem and affection with which Mr, Li was regarded. Special music added to the beauty of the service. Happily among the group of friends who spoke was one who had been with Mr. Li in the West and could bring the group closer to the suffering of their friend and pastor. Perhaps the most touching part of the program came when young Chang Hwei-ming, one of Mr. Li's young nieces, stood to express the ceremonial thanks of the family.

The outstanding feature of the convention, as it may affect our future work, was the taking of initial steps to establish an administrative department composed entirely of Chinese personnel, who will undertake full responsibility for all of our work in China. This does not in any way contemplate ignoring the missionary staff, nor does it minimize their part in the program. It is a progressive step to enable the work to devolve more fully upon our Chinese brethren. Missionaries will continue to assist in every practical way.

—China News Letter.

Students at Livingston

VIRGINIA GOOLSBY, twenty-one years of age, who had an accident in early childhood that left her a cripple for life, has spent the greater part of her lonely existence in a wheel chair; but today, she is one of the happiest girls in Livingston.

Hugh Copeland, a young man twenty-three years of age, and who has been deaf from birth, is another happy young person at Livingston Academy.

The reason for the happiness of these young people is that Livingston Academy is giving them an opportunity to study art, and a competent teacher is helping them to develop the artistic talents which each seems to possess.

Without any instructions, Virginia has been doing some painting for the past few years; but she has run into many difficulties. The teacher of art at Livingston Academy is helping her solve some of her problems, and Virginia will make rapid progress. A call has been received from a Chattanooga photographer for a young lady to tint photographs, and she has been promised steady employment when she qualifies for this work.

Hugh is a member of a rather well-to-do family. He attended the school for the deaf at Knoxville, but has been at home now for the past two years. He lives nine miles from Livingston, and, as there are few people in his community that can converse with him in the sign language, he has had a rather lonely existence.

The teacher, Miss Stella Pennington, does not know the language of the deaf, and it would be difficult for her to carry on an ordinary conversation with Hugh; but this is not a handicap that is too great. Hugh can understand what she means when she points out a small defect in his drawing. Her smile, indicating that his efforts have met with her approval, brings joy to the heart of this young man.

The Dedication of Lehman Hall

By MISS CARNELLA L. JAMISON*

T IS September 14, almost an Indian Summer day but for the absence of haze. It is an ideal day for the dedi-ion of Lehman Hall, the new Boys' rmitory at Southern Christian Institute, wards, Mississippi.

The rising bell rings at 6:30, an hour er on Sunday than on week days. The rmitories are astir as young people and ilts dress for breakfast. At the close the meal Thomas Brooks, a member of ministerial association, leads our oughts in meditation.

There is no eleven o'clock worship serv- since dinner is served at twelve. The he schedule has been changed in order t the dedication service may be held one o'clock. At the sound of the big l, everybody eagerly assembles at Leh-n Hall. Hanging on the wall in the ut entrance are the pictures of Mr. and s. Lehman, who served S. C. I. for 43 rs. Under the courteous guidance of Lehman Hall residents reception com-tee, we go to Taylor Memorial Recrea-n Hall.

The room is filled to capacity. John ng, president of S. C. I., presides. othy Rutlege, a college student, leads e singing of "I Know the Lord Has d His Hands On Me." Charles Hanna, builder, is presented. He begins by ng "I am a knocker"—a knocker in sense that percussion must be used in tionship to hammer and nails in order construction might go on.

r. Robert M. Hopkins, president of United Christian Missionary Society, he speaker of the day. In his direct forceful way he challenges the stu-ts, faculty and guests to Christian use-ness. He stresses the value of the per-ality and of the soul of man, using text, "What will a man give in ex-nge for his soul." A brief listing of se whose lives have counted is read n a letter prepared by Mr. and Mrs. Lehman. Among them are Nathan S. Taylor, lawyer of Chicago and the first graduate; Patrick Henry Moss, Jacob Kenoly, and others. Dr. Hopkins closes the service with a meaningful prayer of dedication.

Mrs. Preston Taylor presents an oil painting of the late Preston Taylor, whose gift of twenty-five hundred dollars made possible the recreation room.

Mrs. Fuller of Arkansas, Mrs. Hart and Miss Holt of Texas, Mrs. Bloomfield of Mississippi, visiting state secretaries, are presented. Mrs. Rosa B. Bracy, a former graduate, represents the National Convention. The department of missionary organizations at Indianapolis is represented by the writer, an S. C. I. graduate.

Letters which came from state secretaries and local presidents not present are acknowledged. The interest of these leaders is significant because the construction of Lehman Hall was largely made possible through gifts resulting from S. C. I. Parties given by missionary organizations. Total gifts from local missionary organizations amounted to $21,947.72 (June 30). The balance necessary for the completion of the building was provided from other funds.

Following the service, refreshing S. C. I. punch (plum juice) is served. The fellows hold open house, and their pleasant rooms are ready for inspection. Each room is neatly furnished with steel double-decker beds, a large double desk, two chairs, and a dresser. Here and there are individual touches such as pictures, table lamps, and even a radio or two. The dean's suite is neat and attractive, the living-room having been furnished by the Mississippi organizations.

President Hopkins cannot linger to visit, so B. R. Johnson, pastor of the church at Jackson, whisks him away to his train. Those of us who do not have to be back in Indianapolis for a Cabinet Meeting stay to enjoy the hospitality of S. C. I., visiting with the young people, the faculty members, and off-campus visitors.

This is a pleasant climax to a well-spent day. The day itself is long to be remembered, but the name of Lehman will last through many ages. However, the christening of a building "Lehman Hall" does not begin to pay tribute to the lives of Mr. and Mrs. Lehman, who gave themselves in service. Tribute can only be paid in terms of young men and women who likewise dedicate their lives in Christian service to God, in the community and in the world.

*Miss Jamison is national secretary of ro Missionary Organizations. She is a duate of S. C. I.

Reading from left: Mrs. Preston Taylor, Mr. and Mrs. Lehman, President Robert M. Hopkins

A Day in Colegiales

ON Sunday, July 13, along with Miss Zona Smith and J. D. Montgomery, we were given a special invitation to be present at the Sunday school hour in the Colegiales Church, of which Mr. Montgomery is pastor. Sr. Eusebio Rodriguez, the superintendent of the Sunday school, had planned a special service in honor of all the missionaries who through the years from 1905 to the present time had served in Argentina and Paraguay. On cards tacked around the room were the names of these men and women, 51 in all.

After calling the roll of these names, Sr. Rodriguez gave short, interesting biographical sketches of those best known to the people of the Colegiales Church, especially those with whom he and his wife had been most intimately associated. In view of her thirty years of service in Argentina, Miss Smith received special recognition. In presenting her with a bowl of beautiful plants and flowers, Sra. Lydia Rodriquez, who as a little girl had been a member of Miss Smith's Sunday school class, spoke words of appreciation, even confessing some of the jokes she and the other girls had played on their teacher years ago.

The facts presented by the Rodriguezes were of special interest and value as they have been associated with our churches and Sunday schools in Buenos Aires from their early childhood and spoke out of their own experiences. How happy some of those early missionaries would have been could they have been present to hear the words of appreciation spoken by Sr. Rodriguez, words of gratitude for what he and his wife had received in the way of spiritual help during their childhood and youth. And how happy they would have been, just as today we are happy, to see the splendid Christian service this young couple are rendering—both well prepared morally and spiritually, as well as intellectually, for both are educators who occupy places of responsibility in the Buenos Aires school system. Included in the program were the favorite songs of some of the missionaries, and especially touching was the song Sra. Rodriguez sang, one she had often heard sung by Mrs. Reavis.

This recognition service meant a great deal to us missionaries as the idea originated with the Argentines themselves and was carried out by them in their characteristic and effective way.

ALICE AND SAMUEL S. MCWILLIAMS.
Buenos Aires, Argentina.

WORLD CALL NEWS ROOM

ACCORDING to the latest register released by the foreign division, the following people are to sail from San Francisco on January 23 for India: T. N. Hill, Miss Anna Bender, Mrs. Miriam Terry, and Dr. P. D. Sukhnandan. Also listed are Mr. and Mrs. C. A. Burch to return to China, and Miss Maria Dayoan for the Philippine Islands.

Mrs. J. D. Montgomery was to return to Argentina on the SS. "Brazil," leaving from New York, October 24. Mrs. Robert Lemmon may leave November 21 on the SS. "Argentina," from New York.

Missionaries coming from the field are: Mr. and Mrs. V. C. Carpenter, Puerto Rico, arriving in Philadelphia about October 22. Mr. and Mrs. S. S. McWilliams, Argentina, arriving in New York, December 29, on the SS. "Brazil," American Republics Line. Mr. and Mrs. Paul Andress are to arrive in New Orleans, January 1, from Paraguay on the SS. "Argentina" of the Moore-McCormack Lines.

Miss Ruth Leslie and Miss Pearl Gibbons are leaving Mexico in December for furlough.

Dr. D. S. Corpron of China, and J. B. Hunter of Japan are reported to have left Shanghai on September 29, for the United States.

It is with regret that we report the death of a former missionary, Emerson Hinds, who was accidentally electrocuted by a live wire in the basement of his home in Waco, Texas, September 1. Mr. Hinds was a missionary under the United Society to Mexico from 1921 to 1926. He was a graduate of the Livingston Academy in Tennessee. He is survived by his widow, Mrs. Alice Hinds, and three sons, George, Donald and Claude. The home address is 1415 Clay Avenue, Waco, Texas. We extend our deepest sympathy to this family.

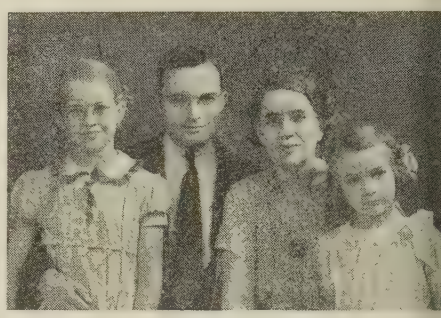
Sunday, October 5, was dedication day for Marrs Library at the Kentucky Female Orphan School, Midway, Kentucky. The cost of the building with furnishings will be nearly $130,000. The school is very proud of this addition. Edgar C. Riley is the business and promotional director at Midway. So eager was he that the library should have a set of WORLD CALL magazines, that he ordered a set of twenty-two bound volumes to be on the shelves on dedication Sunday. Many of the children of missionaries have attended the Midway school.

A fine daughter, Kathleen Diane, was born September 20 to Mr. and Mrs. Curtis Plopper, Indianapolis. Curtis is the son of C. W. Plopper, treasurer of the United Society. Need we say that "Grandpa Plopper" is very proud!

And speaking of babies, many of the missionaries will remember Arlene Adams who served as secretarial assistant for many years in the foreign division. Arlene, now Mrs. H. D. Miller, is the mother of a son born September 8. Mr. and Mrs. Miller are living in Portland, Oregon.

Elsewhere in this magazine is a picture of Mr. and Mrs. William D. Hall, newly appointed missionaries to India. The Halls will be ready to sail next summer. Also receiving appointment for missionary service were Mr. and Mrs. Wm. George Smedley of Orlando, Florida. They are in Yale Divinity School, and will go to Paraguay sometime next fall.

On October 1, S. V. Mattson, secretary for the Michigan Christian Missionary Society, also assumed responsibility for religious education work among the churches of Michigan, thereby becoming Secretary-Director for the state. In assuming this responsibility, he takes over the duties in this field carried for several years by H. L. Pickerill. Mr. Pickerill assumed new responsibilities in his youth work in Michigan by beginning full-time work under the Michigan Christian Foundation in Student Work on the campus of the University of Michigan in Ann Arbor. Both of these men are well qualified for their work.



Mr. and Mrs. Lewis S. C. Smythe with Margaret Ann (left) and Ethel Joan (right), are in West China with the University of Nanking, Chengtu. In July Mr. Smythe went by plane to Lanchow to study the Industrial Cooperatives. Then by truck he returned to Chengtu

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A number of missionaries on furlough are attending school this year. Miss Lyrel Teagarden is in Scarritt College, Nashville, Tenn. Margaret Lawrence and Katherine Schutze, Yale Divinity School, New Haven, Conn. Wenona Wilkinson, Cornell School for Rural Missionaries, Ithaca, N. Y. Dr. and Mrs. C. H. Plopper, Yale Divinity School, until February. Dr. G. L. Hagman, Columbia University in the Department of Surgery. Miss Ruth Mitchell is attending Chicago University, working on her A.B.

Mr. and Mrs. Wm. D. Hall, newly appointed missionaries, are in Cornell School for Rural Missionaries; and Mr. and Mrs. George Smedley, newly appointed missionaries, are at Yale Divinity School.

The latest report on Mr. and Mrs. A. G. Henderson, missionaries interned in Germany, is that Mr. Henderson has been moved to the hospital of the camp and is assisting the German doctor in looking after the internees. His address is "Alfred G. Henderson, 98587, Lager—Bezeichnung Ilag VIII, Deutschland, Allemagne." Mrs. Henderson, according to the latest report is now in Berlin, her address being "Allison Henderson, Hospiz Wilhemstr. 34, Berlin."

Here we see the Young People's Committee of the Division of Christian Education as it met together in the Missions Building for several days during September.

Women and World Highways

A Program Chairman Meets Up with Democracy

By EDITH McELWAIN*

I SUPPOSE every program chairman begins early in the spring to wonder what line of thought the planning body has chosen for our consideration and study for the coming year, and having discovered it, starts the sometimes painful but always rewarding process of getting "into the subject."

This year, with the word "democracy" facing me, I began to think and plan. I read again the Bible stories of the grand old patriarchs and their struggle for a democratic way of life. I read the Declaration of Independence and the Preamble to the Constitution, the Declaration and Address and all of our packet material, and then I was ready to begin to plan. I am so thrilled with this topic and the many avenues of approach it offers, that I feel I want to share a bit of my enthusiasm and planning with you.

Most of us program chairmen are housewives, and many programs are planned over the ironing board or with a dust mop in hand. We are, in a removed sort of way, very enthusiastic about our national defense program, but have we realized that, with the responsibility this six months of directing the thinking of just such women as ourselves into channels that will help make our nation a real workable Christian democracy, we are indeed a very vital part of our country's defense program? If our programs, reaching as they will women in all walks of life in all parts of our country, can be made vital enough, I believe the results will change our selfishness and our intolerance and will make a very real contribution to a more democratic America.

I'm afraid we were beginning to think that the Old Testament stories had very little place in our present streamlined existence; but the story of Moses and the democracy he established, and its favorable comparison with the founding of our own national democracy, gives us the foundation for a most interesting fifteen-minute dramatization. It would be most enlightening to divide your group into two parts for such a presentation: one, the Israelites, under the leadership of Moses; and the other, our early colonists, under the leadership of Thomas Jefferson. Let them talk back and forth in a comparative way as to the causes for and the forming of their democracies, basically alike, differing only as times and their own modes of life differed. This discussion could go on very profitably, after some research by the leaders, to cover the decline of the Israelitish democracy under King Solomon as compared to our own decline, with excessive wealth and taxation as the basic causes.

Another interesting feature for a meeting is a series of five-minute discussions by ten women, representing the Ten Commandments, in which they show that the Commandments are just as good today as rules of Christian behavior as they were when they were written, and that basically they rest upon democratic principles.

The organization of our own brotherhood, its steady growth, and the addition of the various branches into which our service was extended as the needs arose, reveal to us the vision which the Campbells had of a democratic church as well as of a democratic government. A whole meeting could indeed be profitably spent on the different agencies in Unified Promotion, their needs, and how the whole program functions methodically and fairly, giving to each phase of work its proportionate share of the finances received, an excellent example of democracy in action.

Up to this point we will be pretty busy in our groups with programs designed to make us more sure, if need be, that true democracy and the Christian way of life have much in common. We now need to see where our democracy has fallen short of being true democracy. Our democracy is for the people and by the people and since *we are the people*, the successes and failures of the efforts of our American life are the successes and failures of individuals and groups. In launching out upon a discussion of some of the instances where our democracy has failed, I believe we program chairmen have a definite responsibility to see that no program closes on a futile or a failure note. Let every program as it reveals a failure discuss also a solution, because, while we are sure democracy is the right way, we know we are guilty of many failures and we must make this a searching time as individuals, and as groups, for ways to correct our many undemocratic—and shall we say unchristian—practices.

Now, I believe, is the time for us to dig deep and find our copy of the *Handbook of The United Christian Missionary Society* and turn to the home missions section. Now we do indeed have interesting programs ahead of us. Let us consider our schools and homes and institutions and find the connecting link between our study of democracy and these religious endeavors.

(*Continued on page* 46.)

*Mrs. R. H. McElwain is program chairman of the Women's Council of Central Christian Church, Anderson, Indiana.

Our Woman's Council

(Apologies to James Whitcomb Riley)

A great big Woman's Council's come to our church to stay,
And get the church night dinners and keep the fakes away,
And raise their yearly budget, and give to causes new,
And make their calls, and read their books, and plan their programs, too.
And all us women members when the work is mostly done,
We sit around the tables and has the mostest fun
A-listenin' to the projects our leaders tells about,
An' the FAILURES 'at'll git you
Ef you don't watch out!

Onc't they was a little Circle wouldn't use its program pack,
And when it went to meetin' on a day—alas! alack!
Its leader heerd it substitute, and its members heerd it fail
To have a real live program ('twas enuf to make you wail!)
Sometimes they'd *read* a leaflet or a little part of one,
And they said that such a program wasn't any kind of fun,
But they wouldn't really plan and use the things we'd given out,
An' the PRESIDENT'LL git them,
Ef they don't watch out!

An' our great big Woman's Council says that when your packet comes
You'd better read it thru and thru an' choose the bestest ones
An' give them out to members that will really learn what's there
An' tell it with an earnestness that stirs us all to share
Our knowledge and our blessings, gifts and love of hearts so stout,
Or the PRESIDENT'LL git you,
Ef you don't watch out!

Mrs. G. J. P. Barger
Supt. of Education, Woman's Council
National City Christian Church
Washington, D. C.

This pointed bit of verse, used in a local council meeting, was dedicated to Mrs. O. B. Atwood, the council president.

Are You Studying Democracy?

Suggestions and Resources for Seniors, Young People, and Adults

These pages are supplementary to material in two packets on the general theme, "Christianity and Democracy in America." The titles are "Home Missions and Human Rights" (a packet of programs, 75 cents) and "Christian Frontiers for Democracy" (a discussion packet, 50 cents). For information about these and other missionary materials write to your state secretary of missionary organizations-education or to the Missionary Education Department, 222 Downey Avenue, Indianapolis, Indiana.

What Then Shall I Do?

OUR study of democracy would be a farce if it did not cause us constantly to ask ourselves, "What then shall I do?" The last in the series of studies on this theme is intended in a special way to help you to answer this question. These two pages seek to help further.

The Hon. Josiah W. Bailey, United States Senator, closed a commencement address with a quotation from George Eliot regarding a conversation between a mother and her son some seven centuries ago as the two looked upon the portrait of the mother's father. We believe it will be an inspiration to you.

"What should you like to be, Lillo? You might be a scholar. My father was a scholar, you know, and taught me a great deal. That is the reason why I can teach you."

"Yes," said Lillo, rather hesitatingly, "but he is old and blind in the picture. Did he get a great deal of glory?"

"Not much, Lillo. The world was not always very kind to him, and he saw meaner men than himself put into higher places because they could flatter and say what was false. . . ."

"I should not like that sort of life," said Lillo. "I should like to be something that would make me a great man, and very happy besides—something that would not hinder me from having a good deal of pleasure."

"That is not easy, my Lillo. It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts, and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good. There are so many things wrong and difficult in the world that no man can be great—he can hardly keep himself from wickedness—unless he gives up thinking much about pleasure or rewards, and gets strength to endure what is hard and painful. My father had the greatness that belongs to integrity; he chose poverty and obscurity rather than falsehood. And there was Fra Girolamo—you know why I keep tomorrow sacred; he had the greatness which belongs to a life spent in struggling against powerful wrong and trying to raise men to the highest deeds they are capable of.

"And so, my Lillo, if you mean to act nobly and seek to know the best things God has put within reach of men, you must learn to fix your mind on that end and not on what will happen to you because of it. And remember, if you were to choose something lower, and make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come just the same; and it would be calamity falling on a base mind, which is the one form of sorrow that has no balm in it and that may well make a man say, 'It would have been better for me if I had never been born.'"

Defending Democracy

There are too many people, afflicted with hysteria, running around, who imagine that we can defend democracy by abolishing it. Fascism did not come to Germany from without; it came from within. It came from unemployment, from hunger, from despair, from the failure of democratic government to meet human needs. Our ultimate defense of democracy must be from within.—HALFORD E. LUCCOCK.

Creative Projects

Last year an extra-curricular group of students of the White Plains High School of Westchester County, New York, carried out a project worthy to be repeated in every high school in the United States. They wrote a documentary play on the life of the Negro in White Plains. Their theme was "How democracy treats the Negro both within and outside the high school."

In the Longfellow school in the same county three seventh-grade classes in social studies dramatized their own version of the events leading from the Magna Charta to the American Bill of Rights. Into this they wove the stories of how and why their own parents and grandparents came to America. Much of this was done through spontaneous drama—the young people acting out their own stories without writing them down.

The Meaning of Citizenship

In the Harvard Educational Review for January, 1941, is an editorial by Howard E. Wilson which everyone would do well to read. We quote the last paragraph:

"Citizenship is no status for the dilettante or the waster of talent and resources. It calls for 'the strenuous life' which our tradition warrants, and for individuals jealous of their rights to the degree that they are mindful of their responsibilities. Every citizen has the right to the fullest possible measure of health, to the chance to earn a decent living, to access to information, and to freedom of expression. These are the rights that enable him to be a man, but they are social liberties and must be watched and guarded with eternal vigilance. The cost of the rights is civic action—assumption of responsibility for maintaining one's own health, one's ability to work, one's eagerness to learn, and one's voice in civic affairs. It means alertness in judging group issues and proposals in the light of their effect on men's rights and duties. For every public act, the citizen must ask: Does this improve men's opportunities for health, livelihood, knowledge, and freedom of thought and expression? To raise this question constantly is to live a deep, civic loyalty to the goals of individual welfare toward which democracy strives."

Christmas Is Coming

In this hate-filled world it seems to us that every Christian should more earnestly and more intensively than ever before seek to make every observance—home, church, community; every gift—family and otherwise; contribute to good will, understanding, sympathy. There are many ways to do it. There are refugees, foreign students, homeless and cheerless people to remember. There are innumerable possibilities for educational gifts and Christmas cards.

Last year a man and his wife had joy in their gifts to each other that they had never had before. What were their gifts? Each adopted for the other a Chinese refugee child!

A young business woman substituted Kirby Page's *How to Keep America out of War* for Christmas cards, mailing more than a hundred of these to friends everywhere.

The employees of The United Christian Missionary Society last year decided not to exchange Christmas cards among themselves in order that the money usually thus spent might be given to China Relief and Southern Christian Institute.

A missionary society subscribed to *Information Service* for its minister. (*Information Service* is a weekly publication of the Department of Research and Education of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York. This is almost invaluable to ministers as well as to other Christians who want to be well informed on current trends and events from a Christian point of view. The price is $2.00 per year.) Another subscribed to *The Christian Century* for its minister.

Many people make Christmas a book ristmas. What better gift for anyone, one chooses carefully? See the read- list published by the missionary edu- ion department of The United Chris- n Missionary Society for recommended oks for all ages.

Others take advantage of the special ristmas rates for WORLD CALL and give to their friends. Certainly the maga- e, *Common Ground,* which we have de- ibed before in these pages would be a rvelous gift for any young person or ult.

Others order Christmas cards from the omen's International League for Peace l Freedom, 1734 F. Street, N. W., Wash- rton, D. C., because these cards carry attractive peace message. Other groups rk out designs for world friendship ristmas cards and make their own.

From relief and other humanitarian ncies many groups buy cards to sell that all proceeds are available to those ncies. Migrant cards for this purpose available from the Home Missions ncil, 297 Fourth Avenue, New York y. Attractive China Relief cards are ilable from the Church Committee for na Relief, 105 East 22nd St., New k City, and from the American Bureau Medical Aid to China, 1790 Broadway, w York City.

et us all remember in a special way Christmas the campaign of our broth- od to wipe out its debt in one great rt and to undergird its world program e effectively. What a glorious thing if ry Disciple made a sacrificial Christmas t toward this end!

Christmas Play

See the announcement of a new Christ- s play on page 47.

A High School Student Speaks

William King, Negro student in Wendell llips High School, Chicago, wrote the ning essay on the subject, "What Con- utes a True American," conducted by Chicago Kiwanis Club. His words uld inspire all of us.

"A true American is a person who is al and patriotic to his country; one o does good for his country, and helps ers; one who shows no partiality; who ieves in God and justification of law; o abides by the constitutional govern- nt and regulations of law; who lives a an Christian life, and holds his torch h so that others may see his excellent lities and model after him.

"A true American is one who pays al tribute regardless of race, creed, or r, and who believes in religious tolera- ; one who is willing to sacrifice for ocracy and liberty; one who finds the d qualities of a man and not his bad s; a person who praises his flag and ntry, and does not condemn them; one o shares his ideas and ways of living.

"He is one who believes in peace, free- and democracy, and has devoted him- to the betterment of his country; who respects womanhood. If all indi- uals had these qualifications there would no need for torpedoes, guns, ammuni- , bombs, poison gas, bayonets and other destructive instruments of civiliza- tion."

What of Jews in America?

"Today the world is protesting against Germany's anti-Semitism. Tomorrow it may be protesting against America's anti-Semitism. . . . Whether or not that does happen rests largely with the Christians of America." Thus Conrad Hoffman, Jr., speaks of one of the most serious threats to American democracy today, in the discussion course, *The Jews Today: A Call to Christian Action.* Nor are the signs of increasing anti-Semitism entirely outside the church, Mr. Hoffman points out.

Adult and youth groups of all kinds will find a basis for stimulating, helpful, and needed discussion in this pamphlet course. It is arranged in five chapters, with discussion questions, an appendix of pertinent information, and a well-chosen reading list. This course is available from the United Society. (35c.)

The Power of Words

The crux of democracy is respect for individual personality. Words, simple words spoken by individuals like you and me, therefore become supremely significant, as indicated by the writer of this poem. She is a refugee girl and we are very fearful that she writes out of bitter experience not only in the land from which she came, but in ours.

Speak of your masses, your cruel dangerous masses
Marching, murdering, destroying;
Their power is not half so terrible
As that of words.

Words spoken by the politician,
Stinging, inciting, poisonous words;
Spoken to excite the masses,
Spoken to crush the opponent.

Words spoken by children
Painfully truthful, blunt, pitiless;
Excluding from the lustily shouting group
The strange and the weak.

Words spoken by an ignorant person
Cheap insulting words, often accompanied by laughter,
That sting like a thousand arrows—
And burn like red-hot coals.

This is the power of words:
Which can injure and harm by their wickedness
More than a thousand armies
More than a million men.*

—ERIKA GOSSER.

How Democratic Am I?

Extra copies of the check list, "How Democratic Am I?" (which appears in the democracy study packets) are available from The United Christian Missionary Society at ten cents a dozen. We hope you will order copies or make your own so that every member may have one. We believe this check list, prepared by George Earle Owen, will be especially helpful in bringing home to each individual some of the points at which we need to watch our own democracy.

Marian Anderson, the great Negro contralto, provides us an example of a democratic person. Instead of using selfishly the $10,000 Bok award bestowed on her by Philadelphia as the person who did the most for that city in 1940, or reserving it for the advancement of her own race—as well she might justify herself in doing because of limitations of opportunity placed on them by society—she is doing a much more democratic thing, a much more Christian thing. She is setting aside the money to provide music scholarships for young artists of any race or creed!

Suggestions Solicited!

Missionary groups do not realize how much it would help your program planners in Indianapolis if you would write to us occasionally and tell us how you like or do not like the materials we provide for you; how they may be improved, how you adapted them to your local situation, what projects you carried on. There were several changes in the packets this year, so we are particularly eager to have your reactions.

Ten Commandments of Good Will

We might call the following commandments by another name—"Ten Commandments for a Democratic Person." They are written by Walter W. Van Kirk, of the Federal Council of Churches of Christ in America. We suggest that you plan to use these in some way in your last meeting on democracy. It would be fine if someone could print them in large letters on a scroll. Or you might type them on a long narrow sheet of paper rolled around two small sticks to resemble old "letters of law," making a copy for each member.

1. I will respect all men and women regardless of their race or religion.

2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.

3. I will exemplify in my own life the spirit of good will and understanding.

4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether by kings, dictators, or demagogues.

5. I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.

6. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism, or anti-Protestantism.

7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.

8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.

9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.

10. I will do more than live and let live; I will live and help live.

*Used by permission of the author and the *Woman's Press.*

WORLD CALL

Worship Service for Missionary Groups

Theme: Christian Imperatives of Democracy

DECEMBER: Democracy and Discipline

The Worship Center: A large picture, either: Lerolle "Arrival of the Shepherds" or Carl Mueller "The Nativity."

The picture should be placed so that it will catch the eye of each person in the group.

Instrumental Prelude: "Adoration" (Borkowski)

Call to Worship: (Charles Wesley)

Come, Thou long expected Jesus,
Born to set thy people free;
From our fears and sins release us;
Let us find our rest in Thee.
Israel's strength and Consolation,
Hope of all the earth Thou art;
Dear Desire of every nation,
Joy of every longing heart.

Born Thy people to deliver,
Born a child and yet a King,
Born to reign in us forever,
Now Thy gracious kingdom bring.
By Thine own eternal Spirit
Rule in all our hearts alone;
By Thine all-sufficient merit,
Raise us to Thy glorious throne.

Hymn: "Joy to the World"

Scripture: Luke 2:1-20

Reading: "The Meaning of the Star" (Bruce Barton)

A little child, just old enough to voice the wonder that is in the eyes of every child, points to the Christmas tree and asks: "Mother, where does the light come from?"

And the mother, lifting the child in her arms, explains that the answer to the question is nearly two thousand years old. It is found in the story familiar to us all, and especially dear at Christmas time: "And, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was."

There was little cheer in the world on that star-lit night. Dread and privation stalked across the land. Poor people struggling for a bare existence had been warned of even heavier burdens, "a decree from Caesar Augustus, that all the world should be taxed." Every family, however humble, must seek out the tribe of its fathers and there register for the taxing. So Joseph and Mary made their long and weary journey; and the Child was born at Bethlehem.

Taxes and terror and tribulation . . . how did the Wise-Men have the courage, when they saw the star, to "rejoice with exceeding great joy?"

Wars and rumors of wars . . . what gave them faith to hail the coming of the baby boy as a glorious portent, to welcome him under the radiant title of the "Prince of Peace"?

It was because there was something in the very souls of those men that forced them, in spite of every outward circumstance, to hold fast the faith that darkness must not and cannot be permanent; that the Star of Bethlehem, once revealed to mankind, can never be blacked out.

More than seven hundred thousand times since that first Christmas Eve the stars have looked down on this earth of ours. Sometimes they have seen men and women happy; too often they have seen them sad.

We in America are supremely blest. . . . Conscious of our good fortune, let us remind ourselves that special blessings carry the obligation of special sacrifice. Let us firmly resolve that another Christmas shall not find the world submerged in sorrow. Let us pray that the strength of our great nation may be so tempered by wisdom, so guided by patience and the spirit of service, that we may somehow find the way to lead a warring world back into the paths of peace.

This should be our spirit of re-dedication as we gather around our lighted trees. This is the meaning of the Star.

Solo: "Watchman, Tell Us of the Night"

Scripture: Matt. 10:16-23; 16:24

It may seem illogical to read about the cross, the sterner side of the Christian life at the same time that we read the Christmas story of the birth of Jesus. Yet, the manger and the cross form two poles about which our faith revolves. "The Word became flesh and dwelt among us." "Then Jesus said, unto his disciples, If any man will come after me, let him deny himself and take up his cross, and follow me."

The Master lived all his life in an environment hostile to him and his message. He was ultimately done to death by those who opposed his efforts to bring the abundant life equally to all people. Living and serving and finally going to his death triumphantly in the midst of opposition and hostility like that was possible only because of the rigid discipline to which he submitted himself. His body and mind were trained to endure hardship, privation, criticism, ridicule, loneliness, to the end that all people might have a better way of life.

Calling others to come and follow him in service he stressed the rigid discipline necessary to be a follower of his cause. Discipline and disciple have the same root. He told his disciples that he was sending them forth into a world hostile both to their message and to the good works they were enjoined to do for needy downtrodden folk. At the same time he assured them of life, life abundant, full, free, happy.

Out of self-discipline in sacrificial serving grew the fellowship that formed the basis of the Christian church, Christians who learned to share life fully with one another. Only as our lives are similarly disciplined and yielded to his way will we be found effectually working toward the bringing of the democratic way of life to all mankind. Christ's followers today must "follow in his train."

Prayer: A time of prayer in which several members are asked to take part, remembering: our missionaries in distant lands; our home missionaries at work among minority groups; the people in Europe as they face the coming Christmas season with poverty and starvation confronting them; our homes that they may share the good things with which they are blessed; our children that they may approach this Christmas time with new understanding and greater devotion; our churches that their message and their service may encircle the earth.

Hymns: "Silent Night, Holy Night," "O Little Town of Bethlehem," "O Come, All Ye Faithful"

—DONALD M. SALMON.

Mr. Salmon, pastor of the Christian Church, Eureka, Illinois, has prepared the series of worship services of which this is the last for the study on "Democracy and Christianity in America."

Echoes From Everywhere

Summer School At Jarvis

The attendance at the summer school session at Jarvis College in Texas reached fifty. This is the largest summer school attendance we have had in the history of my administration, and probably the largest in the history of the institution since it has been operating a summer school.

—P. C. WASHINGTON, *President*

Primary Department Goes Visiting

We took the Primary Department over to see Twinem Chapel. Their lessons at present are on worship and church arrangement, etc. A week ago the teachers sent for me to say that the children wanted to fix up their children's church, so that it would look more like a place of worship. It was wonderful to have the thought come from them. They were all ready to contribute of their little means to fixing up a proper place of worship. It was because of this that we took them to see Twinem Chapel. (Twinem Chapel is a beautiful memorial chapel on the University grounds. It is there that foreign services have been held since the westerners in Nanking are so few.) The Primary Department appointed a committee of four and then they sent one of the teachers to talk to the Junior Department. The Juniors also appointed a committee. Now we pray for wisdom to keep this interest and enthusiasm alive so that the thing can come along slowly and properly.

—MISS BAUER *in the China News Letter*

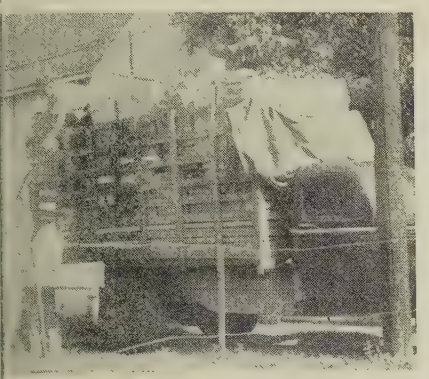
Large Enrollment At Sumankhetan

More girls have come to Sumankhetan Vocational School than were ever accommodated before. Eight of these are girls from Jyotipur itself, as the parents cannot afford to send them to the regular Middle School that exists elsewhere in the station, and they are coming to see the

lue of the Vocational School over the linary Middle School. Twelve of the ·ls have come for a pre-nursing course at will fit them for training in a hos-al the following year. In this course ey will get the same teaching in English at they might get in first-year high nool, as well as subjects that will make rsing easier for them. This is a decided novation for the school, approved by the nrsing Association of the Province and pported by the Missions in the surround-g area.

—Mission Staff.

Pendra Road, C. P. India.



The "Jot 'em Down Store" at Hazel een Academy, Kentucky, is the destination for this truck load of used clothing collected by four small churches near nderson, Indiana. The clothes are sold low prices to the mountain people, as making it possible for many of em to have warm clothing during the nter months, and also for some of the ung people to attend school who otherse could not for lack of proper clothg. This project is meeting a real need the community.

n Anniversary oliday

In early June, we Bakers all went poy to our local Niagara, a six days rney. It was a treat for the kiddies, nd a most pleasant wedding anniversary r the old folks. The falls are deep in e forest, where a narrow swathe through the trees has been cut by the turbulent waters. They plunge with a roar to the rocks below, and dash on over huge stone formations in a series of little rapids. The rocks, trees, and ground close by are covered with a lush growth of moss, ferns, and creeping vines. It is not a large stream, nor are the falls high, but well proportioned, and fascinating.

—Mrs. Lelia B. Baker.

Mondombe, Africa.

British Friends

While in the mountains this season we had the pleasure of meeting again two families of our British Disciples missionaries: Mr. and Mrs. R. P. Pryce and Mr. and Mrs. J. C. Christie. The two Pryce daughters are home in England and their parents' furlough is overdue. The liberal gifts in our American churches to the British Disciples have made possible the continuance of their work in India.

—Church H. Smiley.

Damoh, C. P., India.

New Pictures for the Church

Two new pictures have been added to the sanctuary of the church at Hazel Green, Kentucky. They are companion pictures: "The Lost Sheep" by Soord, and "The Good Shepherd" by Plockhorst. They are hung on either side of the central picture "The Light of the World" by Hunt. These pictures together with a number of others were sent to us by some of the fine women in Missouri. This contribution is highly appreciated and will add much to the spirit and life of the church.

The first Sunday of the new school year was encouraging. Ninety-seven attended the Sunday school services in the morning. We look forward to a fine year in the life of the church.

—Hazel Green Newsletter.

Boxes for China

August 27, seventy large, wire-bound boxes were consigned to Edwin Marx in Shanghai. Included in the shipment, the largest yet made, were 29 boxes of hospital supplies, more than 6,000 garments, and a large number of miscellaneous articles. This is the first shipment made since last December, and was made on the assurance of the International Forwarding Company that such supplies were being delivered safely in China.

Converts in Mondombe

We were delighted with the converts of one old preacher—a husband and wife with their ten children. This in itself is unusual in Mondombe region; but still more remarkable is that all of them are Christians now. A widowed older daughter and a ten-year-old girl were baptized with their mother and father. The old preacher whose three sons are evangelists and whose daughter is married to an evangelist, answered after we exclaimed over this family, "Well, that is the way we do things in Yalopoma."

—Buena R. Stober.

Mondombe, Africa.

Hidden Answers

1. Who was Mary Thompson?
2. What three challenging words have come out of China's misery?
3. What was the testimony of James S. Tsurutanti?
4. How does one author compare omens of the present time to the incoming tides of the ocean?
5. What is the apologetic for the Christian Education Advance?
6. How does the saying, "Heaven is not gained at a single bound," apply to Africa?
7. How many church bodies are launching the Christian Advance?
8. Tell about Señor Medina.
9. Explain how some so-called Christian homes sometimes are not Christian.

In Memoriam

Mrs. Louisa Peel, August 7, 1941, Burlington, Iowa. Faithful charter member of First Christian Church and missionary society. Age 87.

Mrs. W. R. Moore, May 26, 1941, Newtown, Kentucky. Lovely Christian character, beloved by all who knew her. Greatly interested in missions. Lifelong member of missionary society. Age 91.

Miss Mary B. Threlkeld, June 24, 1941, Bicknell, Indiana. Faithful member of First Christian Church and missionary society. Treasurer of the Loyal Workers' Class.

Mrs. E. A. Kliese, March, 1941, Eugene, Oregon. Beloved church member. Faithful in Christian work. World Call reader for many years. Age 72.

Mrs. Ellen Hill, August 24, 1941, Eugene, Oregon. Lifelong member of Christian Church. Active in many lines of church work. World Call reader. Age 81.

Mrs. Vivian Ridelbour, July 25, 1941, Peoria, Illinois. Beloved member of Glen Oak Christian Church and missionary Circle. Survived by her husband, one son, John Merritt III, and an aunt and uncle, Mr. and Mrs. J. Rambo.

Mrs. Ella Curry, July 25, 1941, Lawrenceville, Illinois. Member of church and missionary society. Age 87.

Mrs. Gertrude Harrison, September 9, 1941, Decatur, Illinois. Active member of Central Church. Program chairman of the council. Age 59.

Mrs. Susie Wise, August 12, 1941, Middletown, Indiana. Charter member of missionary society and Building Circle. World Call Secretary and missionary treasurer of church. Age 77.

Mrs. Sarah Ann Griffis, September 23, 1941, Middletown, Indiana. Devoted member of church. Charter member of missionary society and Building Circle. Age 88.

Mrs. Anna Pearce Atkins, September 24, 1941, Cincinnati, Ohio. Beloved mother of Henry Pearce Atkins, executive secretary of Council of Churches of Greater Cincinnati, and of Frank and Cornelia Atkins, and Mrs. W. C. Espach. Age 91.

Mrs. Hilda Aschcraft Long, July 31, 1941, Newark, Ohio. Active in local and county Christian Endeavor work. Graduate of Hiram Young People's Conference in 1929. President of missionary society, and superintendent of Beginner's Department.

Mrs. Anna P. O'Hollaran, September 20, 1941, Tucson, Arizona. Devoted member of church since ten years of age. Active in missionary society and Bible School.

WORLD CALL

Helps for Leaders of Junior Groups

The unit introduction and program suggestions given on these pages this month are your guidance material for the study entitled "Our Christmas, A Gift From Many Lands," prepared for use during the month of December. The children's materials are to be found in the King's Builders section of the November 30, December 7, 14, and 21 issues of "Junior World." You and your Junior leaders may begin your general planning now using these helps.—Mabel Niedermeyer.

Our Christmas, A Gift From Many Lands[1]

By Margaret M. Clemens

INTRODUCTION

DECEMBER is given over to a unit that is planned to enrich the Junior's appreciation and enjoyment of Christmas. The major emphasis will be upon a study of Christmas pictures, songs and customs, and should lead to the discovery that many of these have come to us from other lands where people find joy as we do in celebrating Jesus' birth.

The Juniors and This Unit

During the month of December our Juniors are deep in Christmas plans and preparations. They are enjoying Christmas stories, songs, and pictures. Their enjoyment can be greatly enriched as they learn more about the background from which these materials come. They are planning to observe certain familiar Christmas customs, and they are learning in school and elsewhere about Christmas practices in other lands. Tracing the origin of some of these customs will lead to a feeling of kinship with people the world over.

Usually the Christmas season is a time of activity and excitement for our boys and girls. Perhaps what the Juniors need most from this unit is a chance to appreciate quietly some of the beauty that is to be found in Christmas when we do not obscure its significance in the rush of attempting too much. For that reason the activities suggested below are few and easily carried out. The meetings themselves are simply planned, so that the Juniors can conduct them with a minimum of adult help.

The adult leader will want to learn as much as possible about what materials are being used and what service activities are under way in public school and in other church groups to which these Juniors belong. Thus these sessions can be so planned that they will not duplicate the work of other sessions but will rather enrich and lift up to a high level of appreciation the entire Christmas experience.

Desired Outcomes

The unit should result in an appreciation of others who have given us lovely Christmas materials and interesting customs, and in a feeling of kinship with people around the world who are keeping Christmas.

It should give the Junior an enriched enjoyment of Christmas, a deeper sense of gratitude for Jesus and a genuine satisfaction in experiences of worship. Finally it should lead them to discover ways of sharing the beauty and joy and good will that should always be a part of Christmas.

Suggested Activities

1. *Making a Christmas crèche.* Making or assembling a Christmas crèche may well be a major activity for the unit. By making a careful selection some of the figures may be purchased at the ten-cent store. Cardboard figures also may be purchased inexpensively. The stable may be made of a carton, open at the front. A back drop made of dark blue voile on which silver stars are pasted with one large star over the stable may be hung on the wall in back of the manger scene.

An illustrated suggestion for adding a new note to your Christmas crèche will be found in the King's Builders section of *Junior World* for December 7.

This activity has real value for the Juniors as they find a way to tell the Christmas story as beautifully as possible and as they use the finished crèche in their worship center to help them to remember that Christmas is above all things the reminder to us of Jesus' coming into the world.

2. *Creating New Materials.* The unit should encourage the Juniors to tell the Christmas story through pictures, poems, stories, and songs of their own creating. The Juniors should be given opportunity to share their efforts with the entire group at some place in the program.

3. *Sharing Materials Discovered Elsewhere.* It is suggested that the Juniors bring to the last session of the unit Christmas poems, stories, songs, and bits of information that they have gathered elsewhere. Such an informal sharing program will help the Juniors to feel a responsibility for planning an interesting and enjoyable meeting and will increase their appreciation of the Christmas message and materials.

4. *Singing Christmas Carols.* Singing Christmas carols for shut-in or elderly members of the church, either going alone as a Junior group or joining another church group that may be going caroling. In either case you will need to learn the carols you will sing.

5. *Making or Bringing Gifts for Others.* As you discover the needs in your community you may help the Juniors to plan to bring gifts of food, toys or clothing to share with others. Simple gifts may be made if you have a work period that permits time.

Resource Materials

The hymns and songs suggested for the unit are taken from *Junior Hymns and Songs* with the exception of "Bring a Torch, Jeannette, Isabella," which may be found in many carol books. Pictures are taken from the Primary Graded Picture Sets. All other necessary materials are included in *Junior World.* Leaders who desire to do so can find additional enrichment materials in the following pamphlets and books:

The Road to Bethlehem, Sikes. A guide to the observance of Christmas in children's groups. Price, 10 cents.

Everywhere, Everywhere Christmas Tonight, Annie Sills Brooks. Contains excellent stories.

Christmas Stories and Legends, Curtiss

Christmas: Stories Old and New, Dalgleish

The Children's Book of Christmas Stories, Dickinson

One Thousand and One Christmas Facts and Fancies, Hottes

Christmas, An American Annual of Christmas Literature and Art. Published each year by the Augsbury Publishing House. The volume of 1936 is particularly useful.

December 7—Telling the Christmas Story

This session should help the Juniors to realize that there are many different ways of telling the Christmas story. They should begin to appreciate the fact that the story is enriched for us because of the contributions of many people, living in many lands.

In addition to the material given here, you will need a copy of *Junior World* for November 30 as you prepare for this meeting. Encourage the Junior leader to do as much of the planning as possible, for training in leadership is one of the purposes of the Junior meetings. Go over the program with him, and be sure that he understands his part and what others are to do. He may ask you to tell the story.

During the latter part of the session you will lead the discussion on "How Can We Help to Tell the Christmas Story?" The Juniors may suggest drawing original pictures, writing poems, dramatizing the story, making a crèche. List their suggestions on the board. Be sure that plans for making someone else happy are added to the list.

The Juniors may choose what they will do during the work period. It is not necessary for all to do the same thing. The Juniors may work in small groups. Some may choose to work on the crèche; some may want to draw pictures or write poems or plan a little play about the Christmas story. Some may want to work on simple gifts to make someone else happy. See the introduction to the unit for further suggestions. Any unfinished work may be continued next week, but finished pictures and poems should be put away to share with the group at the next session.

[1]Prepared from outlines copyrighted by the International Council of Religious Education.

Session Outline

Quiet Music
Call to Worship
Hymn.—Oh Come, All Ye Faithful
Prayer
Topic Introduced.—(By Junior leader)
Scripture.—Luke 2:8-20
Hymn.—Silent Night
Picture Studies.—(By four Juniors)
Story.—"The First Christmas Crèche"
Poem.—"Everywhere, Everywhere
ristmas Tonight"
Prayer
Hymn.—It Came Upon the Midnight
ear
Discussion.—"How Can We Tell the
ristmas Story?" (Led by Adult leader)
Work Period

ecember 14—All the World Sings at Christmas

This session should help the Juniors to preciate more fully the beauty and the of Christmas as it is expressed in ristmas songs. The fact that many of se songs are gifts from other lands rld lead to a feeling of kinship with ple who honor Jesus' birthday the ld over.

You will need to have a copy of *Junior rld* for December 7 so that you may me familiar with the material pro- d there. You will want to plan with Junior leader to determine whether of it is to be used or if some should omitted.

Most Juniors know from their school erience the old French carol, "Bring Torch, Jeannette, Isabella." If your iors do not know it well enough to g it, perhaps someone may be asked sing it as a solo. It is to be found many carol collections.

You may want to lead the children in venture of writing a Christmas song or m or prayer of their own. After a ior has reported on the article, mong Our Junior Groups," on the posite page, guide your Juniors in writ- a poem or song or prayer of their n. Suggest that they send a copy of r work with a statement about it to editor of "King's Builders" for pub- tion in that section of *Junior World.* f you do not try this activity, you want to lead the children in making ns to sing carols for some sick or t-in friends. Part of the time will be t in deciding what carols to sing and practicing them.

Work should be continued on the crèche other Christmas activities under way.

Session Outline

uiet Music
all to Worship
ymn—Joy to the World
rayer.—The Lord's Prayer
opic Introduced.—(By Junior leader)
ymn Story.—O Little Town of Beth- m
ymn.—O Little Town of Bethlehem
ymn Story.—Silent Night
ymn.—Silent Night
he Story of a Christmas Carol
arol or Solo.—Bring a Torch, Jean- e, Isabella
Report.—"Among Our Junior Groups"
Work Period

December 21—Borrowed Ways of Keeping Christmas

The material in today's session should help the Juniors to feel a closer kinship with peoples around the world as they realize that many of our cherished Christmas customs come to us from other lands.

Your direction for today's meeting should come from the background, for most of the plans given can be carried out by the Juniors themselves. Talk it over with the Junior leader and encourage him to take the initiative. This is his opportunity to grow in leadership ability.

During the work period any Christmas work under way should be completed and gifts wrapped or made ready to give or take to the recipients.

It is suggested that next week there be an informal sharing program to which the children contribute poems, songs, and other materials they have learned in school or elsewhere. They may bring new facts they have learned about Christmas in other lands. They may also share any Christmas poems or pictures they have made themselves. Also ask them to be ready to tell of Christmas customs which they observed in their homes this year. If you plan to carry out this suggestion you will need to talk it over with the Juniors today.

"Creating Friendly Attitudes Through the Home"

A helpful pamphlet for parents and parents' groups.
Includes questions for thought and discussion.
Author: Grace W. McGavran
Price 25c.
Order from Missions Building
Indianapolis

Session Outline

Quiet Music
Call to Worship
Prayer
Christmas Carols
Topic Introduced.—(By Junior leader)
Borrowed Christmas Customs.—(By nine Juniors)
Hymn.—Everywhere, Everywhere Christmas Tonight
Prayer
Work Period

December 28—Starlight and Candlelight

This closing session of the unit should give the Juniors an opportunity to share some of their Christmas thoughts and plans that they have enjoyed, and should provide a happy experience of fellowship and worship that will make the Christmas spirit very real to them.

Junior World for December 21 contains the detailed suggestions for this meeting and you will need to go over the plans suggested there with the Junior who has charge of the meeting.

The plans are made in the light of the fact that it will be an after-Christmas meeting. The informal sharing period should provide opportunity for the Juniors to take part as suggested last week. Be sure to emphasize the importance of being ready to tell about the Christmas activities they enjoyed most. If you think this needs a little special stimulus, you and the Junior leader may do well to speak to several Juniors about taking part.

The discussion following might well result in the tentative adoption of group or individual Christmas customs to be followed another year.

Session Outline

Christmas Songs
Topic Introduced.—(By Junior leader)
Story.—"Jan's Christmas Candle"
"I Bring This."—An informal sharing of Christmas poems, songs, and observances in the home
Discussion.—Christmas Customs We Like Best
Hymn.—Fairest Lord Jesus
Silent Prayer
Prayer Response.—O Little Town of Bethlehem.—Verse 4, only

Introducing a New Picture

ANOTHER splendid missionary picture has come to us from England. It is entitled "I Wonder Who He Is?" and was painted by an artist whose name is Ernest Prater. There is but one solitary figure in this picture—an African boy who has paused perhaps just outside of a native village. With his arms crossed in contemplative fashion before him, he is gazing intently at a picture of "The Hope of the World" which has been nailed on the trunk of a tree along the forest pathway. His eyes so full of pleased but puzzled wonder, the expression of deep interest on his face, his poised erect body, and his whole attitude seem to voice the question which gives the picture its name.

The coloring of the painting is equally satisfying. The greens of the forest trees and grasses, but yellow and tans of the path, the brown of the boy's skin, the white and colored stripes of the cloth which hangs from his waist, and the soft tones in the picture which hangs on the tree give a most pleasing effect.

"I Wonder Who He Is?" comes in wall size mounted on a linen-finish background. It is suitable for framing under glass or without glass by treating it with a coat or two of clear shellac. It may also be temporarily fastened to a mounting for use when a picture with such a message is desired. It will appeal particularly to Juniors and especially to Junior boys, and will make an ideal gift for that department of the church. Price, $1.35. Order from The Christian Board of Publication, 2700 Pine Street, St. Louis, Missouri.

Our Co-Workers, We Salute You!

THE Mungeli evangelists and Bible women are about the hardest working people you ever saw. They spend more than a hundred days and nights camping in the Indian villages every year. Their hours of work when they are in the village generally end between ten and eleven in the evening. They sometimes get home for one day in the middle of the month, but generally not even the one day. They come home for three or four days at the end of the month, then go out again.

They have to take their food and belongings with them, from one village to another, on ox carts—sometimes the motor helps; they pitch tents when they arrive, and take them down when they leave. If it rains, their tents will probably leak, and the water may run in on the floor of the tent. (One tent has 199 patches on it!) Sometimes these workers have beds to sleep on, and sometimes they sleep on straw on the ground. Imagine their predicament when it rains. The wind sometimes blows so hard that tents are blown down. At times there is no shade, and these tents have to be pitched in the broiling sun. In some villages their own drinking water is the lake where everybody bathes, and where the animals of the village drink and bathe also.

Mungeli Evangelists and Bible Women

From left to right, First row: Priya Bai, Dilasa Bai, Asmani Bai, Alice Bai, Roshini Bai, Rukani Bai, and Nimiya Bai. Back row: Dr. Hira Lal, Panna Lal, Samay Lal, Yakub Bakai, John Singh, Mittu Lal, Mr. Mirshah, Miss Jennie V. Fleming, Miss Neva Nicholson, Mrs. Mildred Reynolds, Herman Reynolds

And yet, the evangelists and Bible women are always ready to leave home and get out on tour in the villages. Though it means a disorganized life a large part of the year, they make adjustments to meet it and still are happy. They are more willing to sacrifice for the sake of the Kingdom than any group I know. They take the command "Go ye" seriously.

These friends practice many ways of tactfully presenting the gospel to men. I have heard them turn abuse and opposition to a point of introduction of the gospel, and the opposers to those who respect it. We have felt their disappointment when someone for whom they have prayed fails to come to Christ; and we have rejoiced with them at the coming of others for whom they have worked and prayed. It takes great faith and complete consecration to keep at this task.

And yet, they are normal people. They laugh and play as anybody else would. They play tricks on one another, and laugh at each other's jokes. They love their homes, their children, comforts, and conveniences. They have hopes for their children, their success and their welfare just as you or I.

It is with this group that we have worked, along with Miss Jennie Fleming and Miss Neva Nicholson, and we are proud to be members of that group. We gladly cast our lot with them. Yes, co-workers! We take our hats off to you.

—HERMAN AND MILDRED REYNOLDS.
Pendra Road, C. P. India.

The Place of Sunday School Papers

Some church school workers do not seem to realize the importance of placing papers, as well as the lesson quarterlies, in the hands of their pupils.

Children and young people will read something. Shall they have to depend on the newsstand magazines, many of which are of an immoral cast? Shall they read only secular papers, carrying so much liquor advertising?

At least give them something in the way of a corrective. The weekly Sunday school story papers will supply this need. The stories in them, while not formally religious, breathe a Christian purpose.

The story papers issued by this house fill a definite purpose in tying up your Sunday teaching with the daily lives of your pupils. Your best results will come from the use of both the teaching material and the papers.

What does the cost matter as compared with the results?

Write for free samples of Bethany Weekly Papers to distribute in classes of all ages in your Sunday school.

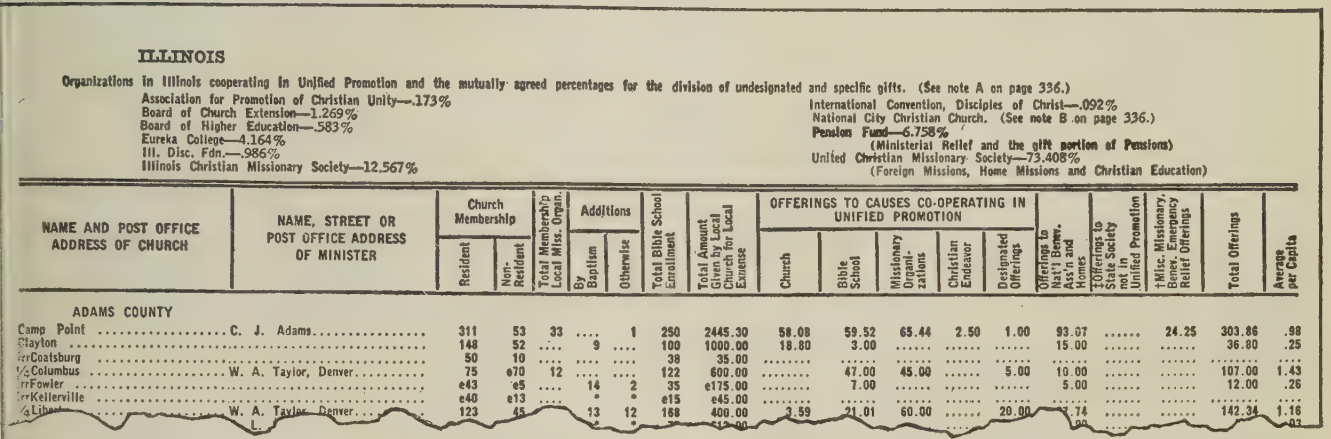
CHRISTIAN BOARD OF PUBLICATION
St. Louis, Mo.

Ten Per Cent Legion

Will your church belong? See the announcement on Threshold page for details.

The 1941 Year Book of Disciples of Christ will be off the press early in November

DO YOU KNOW WHAT THE YEAR BOOK RECORD OF YOUR CHURCH IS?



ILLINOIS

Organizations in Illinois cooperating in Unified Promotion and the mutually agreed percentages for the division of undesignated and specific gifts. (See note A on page 336.)
Association for Promotion of Christian Unity—.173%
Board of Church Extension—1.269%
Board of Higher Education—.583%
Eureka College—4.164%
Ill. Disc. Fdn.—.986%
Illinois Christian Missionary Society—12.567%
International Convention, Disciples of Christ—.092%
National City Christian Church. (See note B on page 336.)
Pension Fund—6.758%
(Ministerial Relief and the gift portion of Pensions)
United Christian Missionary Society—73.408%
(Foreign Missions, Home Missions and Christian Education)

NAME AND POST OFFICE ADDRESS OF CHURCH	NAME, STREET OR POST OFFICE ADDRESS OF MINISTER	Church Membership		Total Membership Local Miss. Organ.	Additions		Total Bible School Enrollment	Total Amount Given by Local Church for Local Expense	OFFERINGS TO CAUSES CO-OPERATING IN UNIFIED PROMOTION					Offerings to Nat'l Benev. Ass'n and Homes	†Offerings to State Society not in Unified Promotion	‡Misc. Missionary, Benev. Emergency Relief Offerings	Total Offerings	Average per Capita
		Resident	Non-Resident		By Baptism	Otherwise			Church	Bible School	Missionary Organizations	Christian Endeavor	Designated Offerings					
ADAMS COUNTY																		
Camp Point	C. J. Adams	311	53	33	....	1	250	2445.30	58.08	59.52	65.44	2.50	1.00	93.07	.....	24.25	303.86	.98
Clayton		148	52	....	9	....	100	1000.00	18.80	3.00	.....	.....	.....	15.00	.....	.....	36.80	.25
Coatsburg		50	10	....	....	....	38	35.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Columbus	W. A. Taylor, Denver	75	e70	12	....	....	122	600.00	.....	47.00	45.00	.....	5.00	10.00	.....	.....	107.00	1.43
Fowler		e43	e5	....	14	2	35	e175.00	.....	7.00	.....	.....	.....	5.00	.....	.....	12.00	.26
Kellerville		e40	e13	....	•	•	e15	e45.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Liberty	W. A. Taylor, Denver	123	45	....	13	12	168	400.00	3.59	21.01	60.00	.....	20.00	37.74	.....	.....	142.34	1.16
					•	•		12.00						.00				.03

Not Only This But The Year Book Carries—

1—A list of all Ministers Arranged Alphabetically.

2—A list of all Missionaries—both Foreign and Home together with the fields in which they serve.

3—A directory of each of the organizations affiliated with the International Convention of Disciples of Christ.

4—Numerous tables showing the ranking of the largest contributors (Churches, Bible Schools and Missionary organizations) for offerings to causes in Unified Promotion, National Benevolent Association, and Miscellaneous Missionary, Benevolent and Relief organizations.

5—The annual reports of the International Convention affiliated organizations.

Every Church and Every Local Church Leader Needs One

The **Regular** Price of the Year Book is
Cloth Bound $1.50 per copy
Paper Bound $1.00 per copy

A *special price* is being made to churches, organizations herein, or individuals who contributed directly to one or more of the organizations for which the Year Book makes report during the year ending June 30, 1941, as follows:

Cloth Bound $1.00 per copy
Paper Bound $ .50 per copy

Fill in the order blank herewith and forward with remittance to

YEAR BOOK PUBLICATION COMMITTEE
222 Downey Avenue
Indianapolis, Indiana

Year Book Publication Committee,
222 Downey Avenue,
Indianapolis, Indiana.

Dear Friends:

Please send me as soon as from press_____copies of paper _____ cloth _____ 1941 Year Books at $_____ per copy, mailing same to the following address. Enclosed find remittance of $_____.

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Kindergarten Days

THE kindergarten of the Japanese Christian Institute in Los Angeles reports an excellent summer, good attendance and splendid cooperation by the parents. The average attendance was thirty-four. The bathing pool was very popular.

The Promotion Day program was a happy occasion. Little Jean, who was quite the star graduate, had looked forward to it so eagerly. She was our oldest in years and length of attendance. She was full of plans and suggestions as to the proper observance of Promotion Day, as well as the best expenditure of the money her mother had given us! She reluctantly agreed that the chairs and tables needed new paint, thinking that we should repaint them the same color so that only the worn places would need paint, thus saving more money for new toys! I nominate Jean as the chairman of the young people's board, fifteen years hence if not earlier. Her grandmother and mother are church members, and Jean is in Sunday school, so I foresee a long career as a leader for Jean.

Hisako, who is raising the flag with Jean looking on, was not so enthusiastic about graduation. She had tried public school and had come back to us. "You won't like it," she prophesied darkly; but the others, who looked forward to the new school so eagerly, were not discouraged,

Only seven children were graduated this time, four to the first grade and three to public school kindergarten, so our number will still be large. Fifteen mothers were present at the promotion exercises and mothers' meeting. With the small brothers and sisters and staff members, over sixty sat down to lunch.

Jean and Hisako

At the mothers' meeting Mr. Unoura explained the relationship of our nursery kindergarten to the churches of our brotherhood throughout the United States, laying stress on the good will and desire for peace of all Christian people.

—LEONORA VICKLAND.

Interesting Facts About India

(*Continued from page* 27.)

in Bombay, with important subsidiary centers at Ahmedabad, Sholapur, and Nagpur. India is the largest producer of cotton in the world next to the United States of America. America and India together account for about 60 to 75 per cent of the world's total production of cotton.

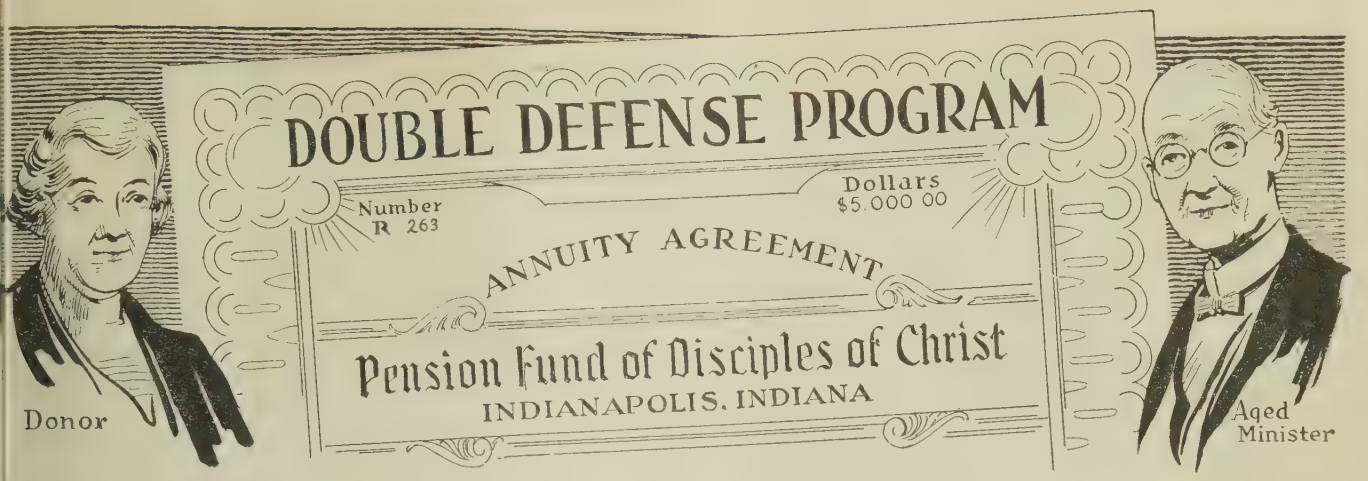
Trade with United States:—During the first year of war, trade between India and the U. S. A. nearly doubled. The U. S. A. is now India's third biggest customer, taking as much as one-tenth of all annual exports.

The Sukkur Barrage Irrigation Scheme will provide, upon completion in 1962-63, for an annual cultivation of 5,450,000 acres of land. In the U. S. A., in 1919, there were 19,191,000 acres under irrigation; in India the figure then stood at 26,538,000.

Cattle:—India possesses the largest cattle population in the world—nearly a third of the world's total cattle population.

The First Made-in-India Aeroplane has been completed by the Hindustan Aircraft Factory, Bangalore. The plane was handed over to the Government of India on July 24.

Our Task in India is the effective preaching of the gospel through our hospitals, schools, churches, evangelists and Bible women.



The donor, symbolized above, has made a $5,000 annuity gift. At her age, 64, she will receive a 6% annuity, or $300 per year as long as she lives. **That's defense, and protection for her own income.**

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Women and World Highways

(*Continued from page 35.*)

As we, a democratic people, failed to meet the needs of these various underprivileged groups, the church has founded schools and homes to minister to them. We, as a church, have tried to heed the call of the hungry, the homeless, the uneducated, and those to whom we, as a democracy, had given less than their share of advantages.

How do we treat the Negro? Using the story, "The Back Door," in the book, *Author of Liberty,* would it not be possible, in practically every community in our land, to tell a similar story that actually happened there? Why not try that approach? It is because of this attitude toward the Negro people that education for a Negro boy or girl often seems to them a somewhat futile venture. Yet we know that education they must have if they are to help build a true American democracy. To attempt to correct the failure of our democracy to provide it for many Negro youth, we have established Southern Christian Institute and Jarvis Christian College. Make a list of the various underprivileged areas in our land and the work we are trying to do through home missions. Discuss the failure of democracy in each case and make a list of the contributing causes that made the church's work a vital necessity.

We have our mountain schools at Hazel Green, Kentucky, and Livingston, Tennessee; our Mexican Christian Institute in San Antonio, Texas; the Yakima Indian Christian Mission at White Swan, Washington; the Japanese Christian Institute in Los Angeles. There are our homes for the aged and our orphanages, where loving care is extended to those too old and too young to care for themselves. In each of these cases the need is apparent, but it is a revealing experience to discuss these activities in the light of our failure as a democracy.

Our final program must be a meeting where the personal pronoun "I" is the center of our planning. What then shall *I* do? At this point, I think we could well read the Twenty-third Psalm, with particular emphasis on *I* and *me.* Was there ever a promise made to apply so entirely to every individual need? Even in the valley of the shadow of death, personal guidance is assured by our heavenly Father. If God made all these promises to me, if this democratic way of living is in me, then the solution of the failures of our democracy must likewise be in me, as I live under his guidance. Where must I begin to be more democratic?

"As a man thinketh, so is he." We must be more democratic in our thinking. When we become more democratic in our thinking, we will be more democratic in our homes, in our churches, and in our communities. There are many things which we as housewives can do to make this land a more livable place for those to whom our country may have been unfair. For instance, we do the buying for the home. Do we stop to think how many things which we buy because they are cheaper are manufactured under unfair labor conditions? We need to think on these things constantly, to think in terms of democratic rights for all.

Christian democracies have been established and maintained both in government and in the church. We have studied with pride the story of the beginnings of our nation and our church under the Christian leadership of such men as Thomas Jefferson, Thomas and Alexander Campbell, and others. In all of this study and research we have been constantly searching for better methods of maintaining and improving the freedom and the democracy which we already possess. Let us pause at the close of this course of study once more to search the Scriptures. Jesus, the greatest leader of all times of a Christian democracy, founded on love, on the infinite worth of every human being, gives us the only true course to guide both our thoughts and our actions: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and thy neighbor as thyself." This one commandment, guiding our lives today, would bind up the wounds of the world, advance the cause of missions beyond our fondest dreams, and make America a real Christian democracy.

omparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1941 to August 31, 1941, Compared With July 1, 1940 to August 31, 1940.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1940-41	1941-42	1940-41	1941-42
urches	$14,185.66	$19,682.83	$3,926.68	$3,604.23
ble Schools	3,920.60	3,185.29	497.01	394.40
ristian Endeavor Societies	101.68	164.72	126.52	139.93
omen's Missionary Societies	1,996.82	2,339.08	1,533.44	348.41
ouncils	2,893.73	2,998.88	759.28	256.97
oung Matrons' Missionary Societies	30.75	62.59	31.75	3.88
uilds	172.80	267.79	219.25	9.40
rcles	131.87	117.39	2.00	.20
riangles	77.89	34.45	5.00	.25
ildren's Missionary Organizations	35.75	56.11	12.75	
nified Youth Groups	96.66	100.79	11.50	95.83
nified Children's Groups	14.30	22.83		8.42
dividuals	783.54	1,266.10	1,267.67	2,965.78
Missionary Organizations totals	$ 5,450.57	$ 5,999.91	$2,574.97	$ 723.36
Grand totals	$24,442.05	$30,298.85	$8,392.85	$7,827.70

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$5,856.80.

Old Age Policy Pays up to $100 a Month

Needed Protection, Ages 65 to 85, Costs Only 1 Cent a Day

The Postal Life & Casualty Insurance o., 480 Postal Life Building, Kansas ity, Mo., has a *new* accident policy for en and women of ages 65 to 85.

It pays up to $500 if killed, up to $100 month for disability, new surgical bene- s, up to $100 for hospital care and other nefits that so many older people have anted.

And the cost is only 1 cent a day—5.65 a year!

Postal pays claims promptly; more than ne-quarter million people have bought ostal policies. This special policy for der people is proving especially attrac- ve. No medical examination—no agents ill call.

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Book Chat

(*Continued from page 23.*)

Books Mentioned on Page 23

LIVING UNDER TENSION, by Harry Emerson Fosdick. Harper & Brothers. New York. 255 pp. Price $1.50.

THE CHRISTIAN CRITICISM OF LIFE, by Lynn Harold Hough. Abingdon-Cokesbury. New York. 311 pp. Price $2.50.

REVEILLE IN WASHINGTON 1860-1865, by Margaret Leech. Harper & Brothers. New York. 380 pp. Price $3.00.

STAND BY FOR CHINA, by Gordon Poteat. Friendship Press. New York. 181 pp. Price $1.00.

THE CHINA OF CHIANG KAI-SHEK, by Paul M. A. Linebarger. The World Peace Foundation. New York. 445 pp. Price $2.50.

CHINA REDISCOVERS HER WEST, edited by Yi-Fang-Wu and Frank W. Price. Friendship Press. New York. 210 pp. Price $1.00.

"Christmas Eve—and the Bus Is Late"

A New Christmas Play

By Maude Taylor Sarvis

Waiting for a late bus is a great leveler of humanity, especially when it's Christmas Eve. Of course, the Old Lady (another of those delightful eccentric old ladies whom Mrs. Sarvis knows how to create) helps matters along. She knows her America, including the bad of it, but she has faith in "the American dream" and knows that it can be realized when the promise of Christmas is fulfilled in the hearts of its people.

Simple setting. Characters include 5 women and 1 girl of eight or nine.

Time: 20-25 minutes.

Price: 10c per copy, 3 for 25c.

Groups studying Christianity and Democracy in America might well present this play in their own groups or before the entire church. It carries a message of Christian democracy and true patriotism.

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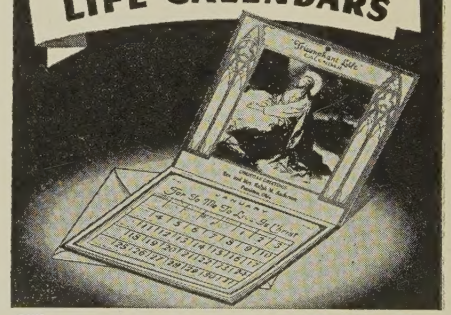

THERE IS NO OTHER CALENDAR like the "Triumphant Life" for 1942. In addition to its many unusual features it is a beautiful wall decoration reproducing four religious masterpieces in six lithographic colors. Select your favorite picture. **No. 1 Christ in Gethsemane, No. 2 Christ on the Mount, No. 3 Christ at Thirty, No. 4 Church in the Wildwood.**

12 Theme Thoughts—exclusive feature. Each month carries an inspiring "Theme Thought" and 5 carefully, well-chosen Scripture texts to amplify it.

Especially suitable for Sunday-School Teachers, Pastors, Churches, Radio Evangelists. A remembrance that will last all year, daily giving forth its spiritual uplift, strength, and courage.

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A WARNER PRESS PRODUCT

The Last Page

Guide Marks

A party of tourists in the Canadian wilds employed an Indian guide. Before starting, the Indian went alone to the top of a near-by foothill. The tourists were eager to be off, and became impatient with the Indian as he stood silent and motionless for a long time, gazing at the mountains and forests all about him.

"Why are you delaying so long?" called out one of the men to the Indian. But the Indian paid no attention. Finally he came down to the tourist party.

All day long the party wound its way along narrow trails around mountains, over rugged crags, and into mysterious valleys, and never once did the Indian guide hesitate. He had located his marks from the top of the foothill, which guided him in the day's exploration.

Logicians tell us that people traveling the trails of life will reach their goals successfully if they establish well-defined "guide marks" early in life.—*Friendly Chat.*

"If Jesus should tramp the streets to-night,
Storm-beaten and hungry for bread,
Seeking a room and candlelight
And a clean, though humble bed,
Who would welcome the Workman in,
Though he come with panting breath,
His hands all bruised and his garments thin—
This Workman from Nazareth?"

—Edwin Markham.

Prayer

May the power of the Father govern us. May the wisdom of the Son enlighten us. May the operation of the Holy Spirit quicken us. O God, we beseech thee, guard our souls, sustain our bodies, exalt our senses, direct our course, regulate our manners, bless our undertakings, fulfill our petitions, inspire us with holy thoughts, pardon what is past, rectify what is present, order what is to come, and all for the sake of Jesus Christ our Lord and Savior, who alone can make us perfect even as he is perfect. Amen.

—*The British Weekly.*

Was Still Behind

A salesman who had been traveling on a certain railroad for a number of years was complaining about the trains always being late when, to his surprise, the train came in on time. He immediately went to the conductor and said: "Here's a medal for you. I've traveled this road for over 15 years and this is the first time I ever saw a train on time." "Keep the medal, sir," said the conductor, "this is yesterday's train."

Pledge

I will keep you, my country
As an altar with white candles.
I will feed your fires at my heart.

I will have faith in your democracy
And honor it with understanding,
Remembering that it was born
Out of your need;
Remembering that when the sweep
Of a great ocean
Made you self-dependent,
Need was the woof
And courage was the warp
You wove into your fabric, glorious.

And I will remember, my country
The need of other lands.
I will seek for strong, bright threads
Of brotherhood and good will
That will reach across the seas.
That white candles may glow
Where altar fires are lit
In free, unfettered hearts
Around the world.

—Grace F. Guthrie.

Riches and Wealth

Why should we not begin each day with a song in our hearts—a song as rich and full and free as the birds sing in the earliest dawning of the sun's light—a song so attuned with infinite life and hope and love that it must be sung? After all, no matter how poor we may feel, in reality we have a-plenty and to spare—and that is all the richest of us can use.

So let us mount our souls unto the highest reaches of living thoughts and generous deeds, that we may give to others of the good that has come to us. Unfettered by unholy greed, we can feel the unity of universal brotherhood, and we can be just and true, honest and helpful in all our dealings with men.—Henrietta G. Moore, in *"Friendly Chat."*

"I'll say this for church suppers," says a wag in a supposedly funny column. "They don't serve spinach."—*Religious Telescope.*

Teacher: "What's a Grecian urn?"
Pupil: "It depends on what he does."
—*Exchange.*

A Perfect Match

The genial autocrat, Oliver Wendell Holmes, was one day strolling along the beach near Boston when he stopped to chat with a little girl who was playing in the sand. They became quite friendly, and when Mr. Holmes walked on, she said, "I've got to go home, too."

"Good-by, my dear," said the doctor, "and when your mother asks where you've been all this time, tell her you were walking with Oliver Wendell Holmes."

"All right," replied the little girl, "and when your folks ask you where you have been, tell 'em you were walking with Mary Susanna Brown."

Such Is Life

The Pessimist

Too many people lonely and sad,
Too many people morally bad.
Too many people aren't what they seem,
Too many people miserably mean.
Too many people bearing a grudge,
Too many people ready to judge.
Too many grasping with selfish aim,
Too much searching for wealth and fame.
Too much grumbling and little done,
Too many laws to spoil our fun.
Too much misunderstanding and strife,
Too much suffering—such is life!

The Optimist

So many people in joyous mood,
So many people who try to be good.
So many people who lend a hand,
So many people who understand.
So many homes where love is crowned,
So many homes where God is found.
So much beauty in Nature free,
So much fun by the laughing sea.
So many loving smiles to spare,
So much kindliness everywhere.
So much courage that conquers strife,
So much achievement—such is life!

—Rosemary Lane,
in *Methodist Magazine.*

From the dark came the voice of the sentry, "Halt! Who's there?"

"An American," was the reply.

"Is that so? Well, advance and recite the second verse of 'The Star-Spangled Banner.' "

"I don't know it."

"Proceed, American."—*Exchange.*

Teacher: "Use the word 'triangle' in a sentence."

Willie: "If fish don't bite on grasshoppers, triangle worms."—*Exchange.*

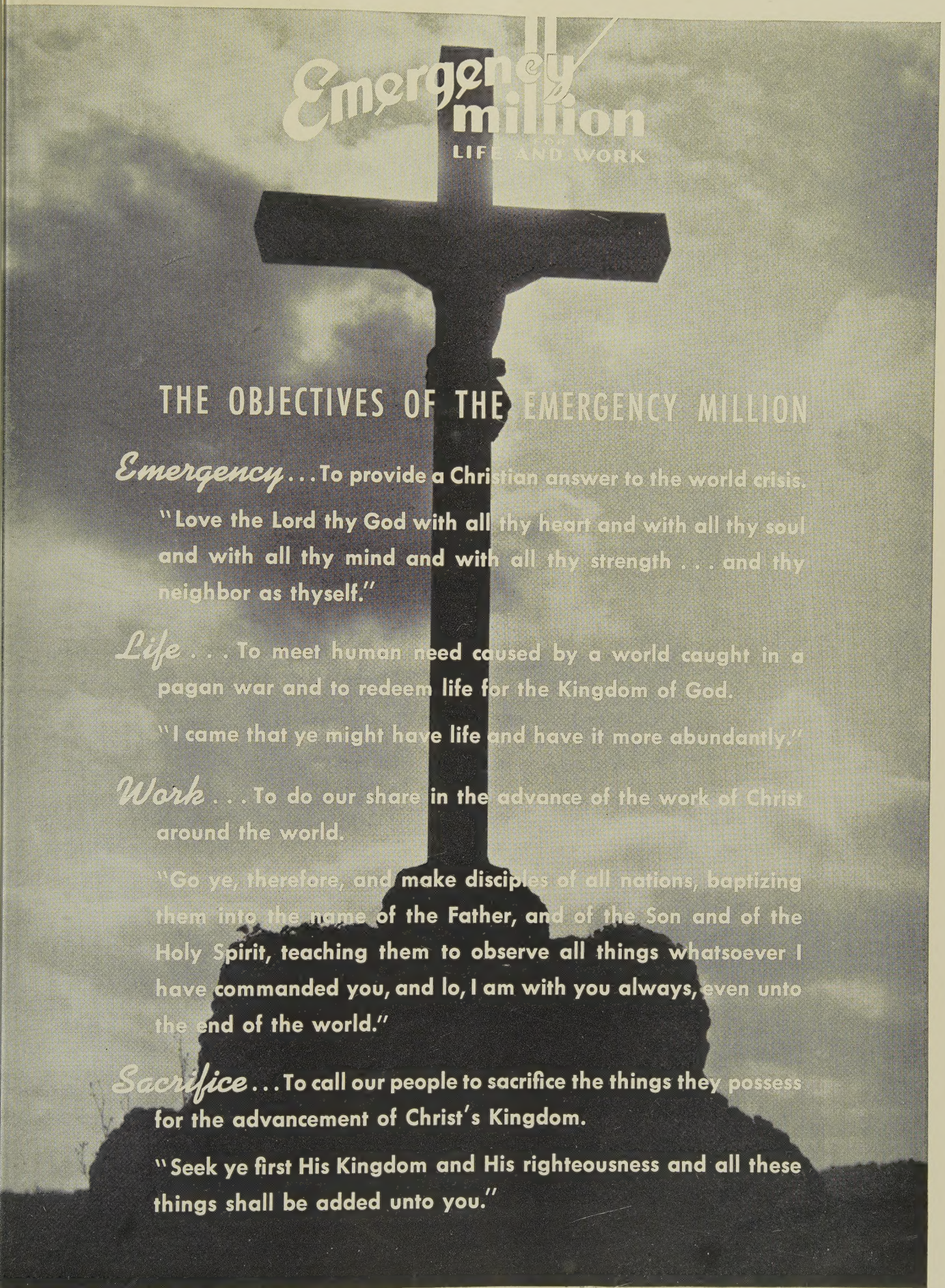
He Answered the Objector

"But I don't like Walter Lippmann!" Bob Baxter, Director of the Los Angeles *Times'* Survey Department, made this crack—which typifies objections prospective subscribers make to carrier-salesmen—at a recent dealer meeting when he was being solicited in a sales demonstration by Carrier-Salesman Rudi Fischer. Rudi did some quick thinking and came back with this:

"Did you ever sit down to a swell banquet—look around the table and see something you didn't like—and get up and walk out just because of that?"

"No," the objector was forced to admit. The carrier-salesman landed the "subscription."

—*Circulation Management.*



—Photo by H. Armstrong Roberts

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